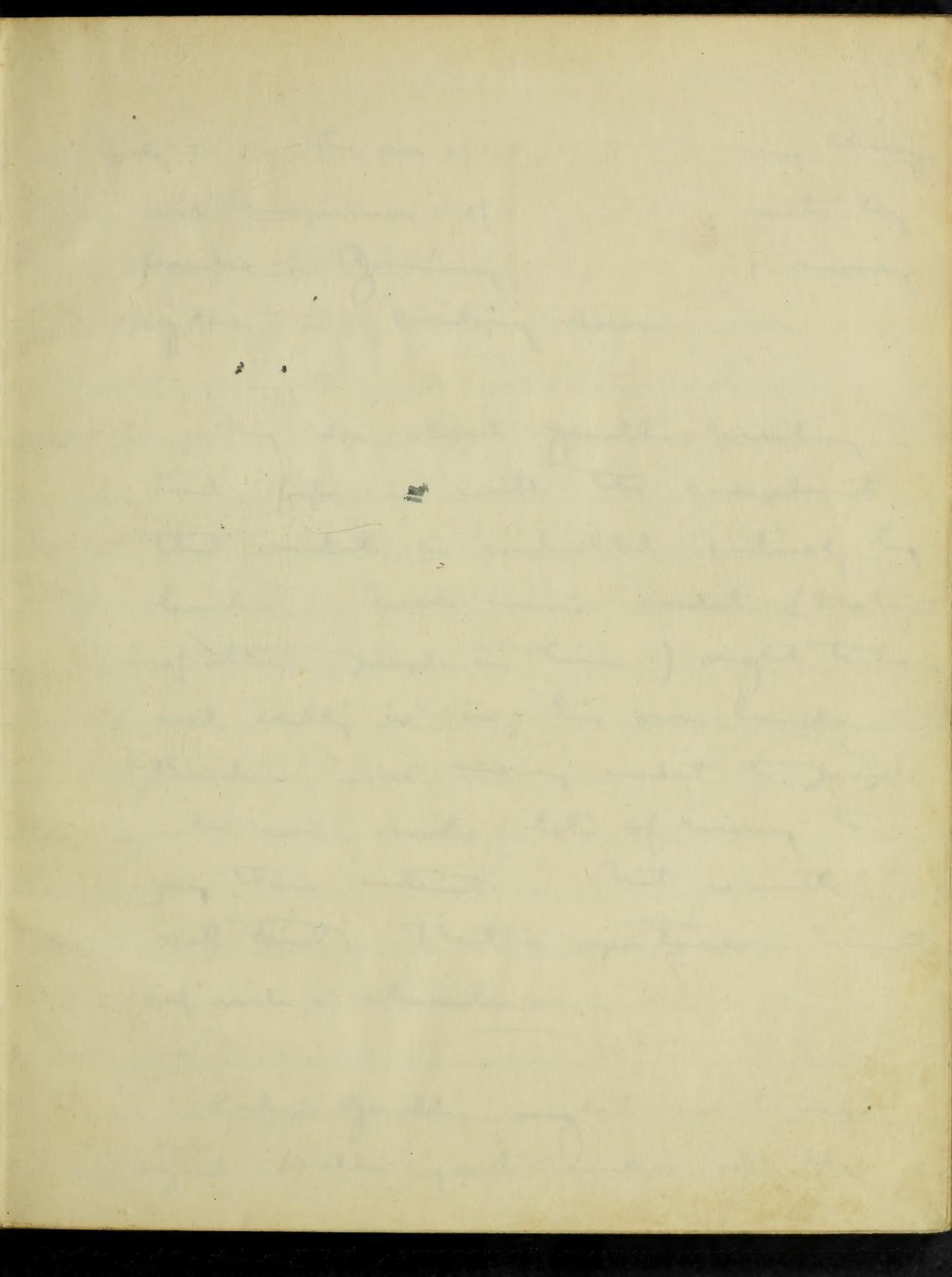


Name Richard B. Gregg  
Subject General Notes  
Instructor XVI  
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343 Boylston St.  
Boston, Mass.





बिटीश माल बहिष्कार करो

BOYCOTT BRITISH GOODS

1

July 25. The use of scrip money in Chicago  
and suspension of money payment by  
banks in Germany shows how money  
system is breaking down.

My idea about Gauldin creating  
trust fit in with the complaint  
that credit is controlled entirely by  
banks. Each man's credit (& the trust  
of other people on him) ought to be  
and really is in his own hands.  
Bankers issue money credit to people  
who can make lots of money to  
pay them interest. Not so with  
real trust. That is spontaneous result  
of work & character.

Perhaps Gauldin ought not to have  
signed Wallin pact unless all the

provincial governors also signed. But Gandhiji could not have compelled that at that stage. Iwani had not enough control over provinces to keep his side of the pact. Willingdon has less. ∴ A violation is inevitable, in view of provincial officials' attitude.

The majority of Working Com. would rather desert the peasants than desert Britain. Afraid of world opinion. Gandhiji must not pay too much attention to world opinion. He can create it.

The middle class desire for security is based partly on the assumption or feeling that this life on earth is the only one here or anywhere. I.e. it disbelieves in the eternity of the soul. It is not much of the

reluctance of the bourgeoisie to give up their portion - social & economic - based upon this idea of security. Part of it is a desire for psychological security, a security of habits. But the world aspect is smashing many of the old habits.

Gandhi's present struggle is one to carry the Indian middle class with him. I fear that if he goes to England it will be a desuetude of the workers, because of the attraction of the Bo. They sacrifice too much. The struggle is to wean the middle class Indians from their habit. Very difficult. Part of the battle is helping them to understand more clearly that their greatest security, in actuality, is reliance on God. Commit thy way unto the Lord, trust also in him and he shall bring thee to light.

to pass". Tracting to the soul more  
partly tracting in the brain galli. Gandhi  
has by chance showed how that can be  
done economically. Organise a plan for  
mangal relief. Spring, weeding, tilling,  
dressing, quenching over flows, buying  
wheat using Danish Hirsle as diet,  
create a new organization of society wide the all.  
in your locality —

Re Brahmapurga, Kaga is right for  
national workers in cities. But is not all  
the world in cities all the time? Sim-  
plify by men & women is absolutely  
necessary. For beauty, we proportion &  
outdoors.

---

"Law and order" does not mean absence  
of violence. It means only that the violence  
is carefully organized and used to maintain  
a certain set of ideas (+ a certain group of

people whom those ideas favor) is power.  
It is the set of ideas that is primary, altho  
the Marxians think it is the group of  
people. That is one distinction between  
Gandhi & Russians. Law & order necessarily  
means a particular kind of law & a  
particular kind of order, - that which  
upholds a certain group of ideas. The  
ideas that require violence to uphold  
them are not right.

<sup>educated men</sup>  
Does abandonment by an individual of  
his class mean the loss of all science  
& knowledge? No, for if all die that  
none of their knowledge would go.  
The search that requires experience  
laboratories is not the most important.  
- not the biological.

# Gandhi's 10 Rules that Govern Him Include Love, Chastity and Altruism

SIMLA, India, July 25 (AP)—Mahatma Gandhi, though he balked at giving the world a new code based on modern needs, today outlined the rules which have guided his own conduct.

"It would be presumptuous of me to attempt to lay down rules for others," he said, "but I don't mind telling you what my own have been. They are like so many lampposts guiding me through life's pathway, and they have guided numberless of my co-workers."

These are the rules he gave:

- 1—Truth.
- 2—Ahimsa, which may be translated into English as love.

3—Brahmacharya, which may be inadequately expressed as chastity.

4—Restraint of the palate, which he elaborates as eating for the mere sustenance of the body; abstaining from intoxicating drinks and drugs such as opium and tobacco.

5—Abstaining from the possession of things for one's self.

6—Adherence to life's law that one's bread must be earned by the sweat of one's brow.

7—Swadeshi, the belief that man's primary duty is to serve his neighbor.

8—Belief in the equality of all mankind.

9—Belief in the equality of all the great faiths of the world.

10—Fearlessness.

Re MVR book, children  
should be taught that

MVR gives power, is mature  
(grown up), & dignified.

Publishers to try my book on.

(or kindred) (all in my).

Brewer, Warren & Putnam,

Minton, Balch, Kendall <sup>Alfred A.</sup>,  
<sup>in Knopf,</sup>

Farrar & ~~the~~ Rinehart,

Richard R. Smith, Inc., Viking Press, \$2.48<sup>ta</sup>,

John Day, Little Brown & Co., Harper & Bros.,  
Coward-McCann, E.P. Dutton, Dodd <sup>new</sup> Mead &

Co. (449 4<sup>th</sup> Ave), Doubleday, Doran & Co.

Harcourt, Brace, Macmillan, 381 4<sup>th</sup> Ave.

Dial Press, F.A. Stokes & Co.,

7

House Strength, Inc., Henry Holt & Co.,  
W.W. Norton.

Revised by Century, Simon & Schuster, Little & Brown.

Under Gaudis social program the  
controllers of society  
~~leaders~~ could not be idle or parasites.  
They would have to be hard workers for  
service of common people.

---

The owners of primary natural resources  
are always most anti-social; e.g.  
land owners, coal mine operators. They  
control fundamental energy sources.

Socialism à la Russe ends the social  
inevitably control, creates some trust &  
so alters many system somewhat, but  
not so much as Gandhian. Satyagraha,  
small scale organization, bhandi, small  
machinery are points in which G spells  
socialism, by reason of greater & deeper  
& more lasting trust, a considerate  
system, a consider polit & social system.

Under Gandhiji's program every man  
is his own banker (i.e. creates his own  
credit & trust by his own actions, character  
& attitude). No longer will credit be in  
the centralized control of financiers.

---

The Hindu books on sex & love,  
translated into English: Kamasutra of Vatsay-  
ana. 350 pp. Rs 4. Angaranya by Kalaya-  
namalla. 342 pp. Rs 4. Pragnanand & Co.  
Amritsar. Postage free on orders above Rs 10.

## Religion the Outcome of Solitude

Dr. Robert J. Hutcheon's theme today was "The Co-operative Spirit as the Aim of Religious Education." Dr. Hutcheon quoted Whitehead's much-quoted definition of religion, that it is what man does with his solitude, and agreed to it as a partial definition. Each individual is a personal center of experience in which no one else shares, he said. In the last analysis, each soul is inaccessible to any other soul. All personal religion comes out of the experience of an individual soul. The great religions of the past which have had personal founders, sprang out of an experience that came to the prophet in solitude—Amos, Jesus, Buddha, Mahomet. The creative source of great religions is the unique experience of a solitary man. This is true also of genius: it is generally nurtured in solitude.

Yet, Dr. Hutcheon emphasized this morning that religion is what a man does with his human relations. A man can do nothing with his solitude unless he carries into his solitude either a rich personal and social experience of his own or a memory stored with events and creations of man's associated life. Even the mystics, for the most part if not entirely, find in their solitary experience the truths already embodied in the religious traditions of their race. The great creative artists only work over into a new form the legends and myths of the race. Dr. Hutcheon instance the Greek tragedians, Shakspere, Goethe and others who have done this.

## The Lost Art of Living Together

by which "time and place are measured for every fact and act of man."

In a recent address by the present assistant to the director of the bureau, the important part of this art in the world's life is suggested:

Commerce is the exchange of measured things. Every transaction involves five measures: quantity, quality, value, place and time. All are measured. Quantity, in number and unit; quality, in measures of its properties; value, in terms of weight of gold; place, east or west of Greenwich, north or south of the Equator, up or down from sea level; time, in terms of the turning earth and its trip around the sun, the calendar.

In his pursuit of the means and methods of accurate measurement Dr. STRATTON became incidentally a director of research. When he left the bureau, which had at the beginning a score of employees,

## Losing Self in a Great Cause

Dr. Hutcheon quoted from Donald Jankey what he called almost the profoundest observation about courage which he has known. This refers to the very roots of courage—unselfishness." By forgetting self in some cause that seems to be tremendously significant, one's petty worries about oneself will disappear, as long as the cause goes on. The utter devotion of one's whole personality to some socially valuable or personally satisfying enterprise puts an end to fear and prepares one for what would otherwise be one's hardest sacrifices.

If the cause is felt to be not only personal but racial or universal, one touches the source of the sincerest courage the world has ever known. The reality and significance of that kind of an experience can never be lost. It is common to all religions, Dr. Hutcheon said. The inner assurance that, so long as one follows the path of duty as each day reveals it to him, no harm can befall one, is to those who are capable of it not merely the memory of a thrilling moment, but a dynamic power strengthening the will, renewing the energy and clarifying the vision until one sees a brighter future for the human race. Some such courageous attitude toward life must be cultivated if the values of the past are to be preserved and handed on to coming generations.

*Eliza suggests that it would be very interesting to study the symbolism of postures and gestures. Would need an anthropologist, an entomologist and a physiologist & something of an actor, all rolled into one.*

Machinery & capitalism together take away from the worker his economic & intellectual freedom. Does either alone do it in the long run?

---

The India time is growing <sup>to India</sup>, England's lack of home fields, so : is not wanted.

---

Gandhi's program affects money in two of its aspects, - both now badly abused & very powerful, - as a store of value and as a symbol of credit.

---

<sup>see</sup> Sacrifice is a potent way of showing & realizing unity.

---

England cannot recover economically until India does. So if India goes to pieces politically, she will also go econ-

onically. Indian freedom is indispensable to her re. recovery. In event of complete revolution Bapu's will be the only real program before the country, & as it has a devoted crowd of believers, it will survive, just, as Bolshevik plan did.

The Br. nomination to R.T.C. of Mrs. Naidoo & Malavija disclose Br policy of divide & rule & shows their attempt & partial success in splitting the Congress. But it may work out, if these 2 accept, as a <sup>& Bapu does not</sup> purging & not a weakening. It reveals to Bapu Br policy. It is an insult to the Working Com & to Bapu. I expect that there are enough prominent officers opposed to Br. govt policy to do enough duty work before the

15<sup>th</sup> to prevent Bapu from going.  
I think Bapu may have arranged with Jawaharlal to hold on to the last moment, letting the Drs show themselves up completely, & then Bapu refuse to go, declare the truce broken & start the struggle again. On what other basis would Jawaharlal stay by Bapu?

In review of NVR book I met something a Gandhi's Delhi tactics,  
~~& Als Ob.~~

Just because Gandhi may die or India's freedom be not attained this time, it is of special importance to help Indians to understand & have faith in Gandhi's full program. I

have done that in part on his Sc of K.  
Let me try it further w symbols.

---

When any given set of symbols is first invented they are usually adequate to express the knowledge or attitudes of the time. During their first expansion & development this is also true, & then growth increases. Then conditions change, - the further detailed development & application of the symbols show gaps, & defects, & inadequacies, new needs arise to which they are not fitted, usually a apprehension of reality deepens & wider circumstances become more complex. In last stage the symbols become absurd & corrupted in hands of selfish men. Then

people became disenchanted, baffled,  
yearning blindly for new values  
& freedom, time, more acute  
signposts.

Whether or not Gandhi should go  
to London depends not upon the extent  
to which Britain or provincial officials  
violate the truce, but on the extent of  
Congress discipline. Of that the Working  
Committee are the only ones able to judge.  
Last night (Aug 9<sup>th</sup>) news of the  
Congress demands for R.T.C. sound firm

The only way to solve the  
Hindu - Muslim quarrel is to  
end Br. rule. The quarrel was  
fomented by Br & is kept up by her,  
or it is at least it is based on favor.

from her that keeps alive Hindu hostility to Hindus. Therefore removal of tagore is the only way.

In writing VR. took some initiatives in his letter of July 23, 1950.

In my pamphlet a new valuation, perhaps not say it is end of capitalism, but really the creation of money system.

The Indian Congress with their idea that no public servant shall get more than Rs 500 salary per month are the only crowd in the world who are outside the Russian who are facing realistically the world full in pieces & the right

relationships between masses & intellectual  
or spiritualists or leaders.

Socialist go on the theory  
that a change of motive from  
selfishness (capitalism) to unselfish-  
ness (socialism) plus change of  
ownership from private to public  
in relation to certain sections of  
society will be enough. Bepis  
program has the same change of  
motive, but goes much deeper  
than a mere change of ownership.  
It changes the psychological  
outlook. Under any scheme of  
gov't those who learn to manip-  
ulate the gurus will control,  
when the spiritualism & vibrations  
have degenerated.

17

It is more important for India to get rid of hatred & fear of Britain than to get rid of British in India. The latter riddance without the former would be but slight advance. One help in getting rid of fear and other attachment is to understand the object feared, hated or otherwise attached to. If my proposed pamphlet can help Indians to understand money & money control & how political controls work, then they can be more objective toward the British & no longer have the inner attachment & regarding which indignation & anger are indications of an inner driving for separation.

---

In revision of my RVR book perhaps refute Freud's "Civilization &

"its Discontents".

Borges full program modifies & greatly lessens the power of fear, money, social flattery & divisions, parliamentarianism. These are the chief means of control nowadays.

Slandering & private personal property, <sup>a control of press</sup> are secondary in import-  
ance as controls as compared  
with money, fear, social flattery  
& parliamentarianism, for these latter  
are <sup>more</sup> psychological & i. more subtle.

In my simplest quote the  
time for Sister Benedicta is  
understanding.

Some people may have education & habit control society. But what start & guide & control them?  
Values & symbols.

---

India is a better place than most for a vision of money system.

---

The ineffectiveness of the British & German Socialist Govt & the modifications of Communism in Russia are at least part proof of the soundness of my ideas of social controls.

---

Contrary to my idea a year ago in regard to Indian moderates, I see them now as hopelessly cowardly & attached to state <sup>most of them.</sup> govs. They will not join Congress until Britain leaves

& many not even them

---

Aug 16. Sardar, Jayakar & Tagore will now not carry guns to much weight w.  
the Drs in Dandia because they have failed  
to bring Gandhi there. The danger of  
peasant revolt is now much greater  
than last winter & the Dr know it & have  
acknowledged it. With all the govt has  
done since Gandhi was released, — refusal of  
Dr to have police inquiry, refusal to let  
Gandhi go to N.W.F. province, Camptore  
not disclosed; police atrocities at Dabhol,   
Panjale, N.W.F., U.P., Kerala, & Bardoli;  
allowing liquor to be sold outside licensed  
place; attitude of Bombay & U.P. governors, DC's  
& other officials, Govt of Panjale's speech vs  
~~good~~ Congress; creation of Bhagat Singh;  
statements by Charkha, Telliya, Merton,

Park & other Indians; attitude of Tory press;  
 refusal of Tories to come to a conference in India;  
<sup>refusal of Wellington bringing into his dispute over Delhi's part;</sup>  
 questions in Park re safeguards, — all  
 these and many more have clarified the  
 situation for Juddhi & all Congressmen &  
<sup>it has all gone to show Indian trust in Br. good faith</sup>  
 called them as Dr. Mandelbrot's "Will  
 we make harder now to get Juddhi to  
 come to London & his attitude than if we  
 goes will be much stiffer and more full  
 of suspicion. All these things have again  
 taught Indians how the Br. say one  
 thing & do something different. We have  
 Indian moderate support of govt.

It is quite clear now that Indians have  
 been stirred to take their present position  
 by the Dr., & that the quarrel will not  
 cease until Br. is driven out. Makes  
 likelihood of civil war greater.

For Britain the choice becomes sharper

between open war & negotiation & clearing out  
altogether. It looks like a coalition of  
parties as probable, and if so the Tories &  
then going will become stronger. Churchill  
and are stronger, for opinion in Br &  
India has hardened. Great separation is  
certain, but within 2 months of it the  
internal dissension in Br will become  
immensely stronger & the any alliance  
cannot last. French pressure will  
increase & American opinion will  
become more doubtful.

The announced gloom of India  
delegates to N.T.C. - they said show they  
realise they are trapped & will be ignored  
because they don't count except for show.  
The immense effort by Br to get  
garden to come has increased the  
importance of g. & the Congress in the yes

23

of the world; & now that he is not going,  
the Boe will have a hard time to permeate  
the world that there is any reality to  
the R.T.C. Even if Vichy should later  
yield & Ghandhi goes, the incident  
has increased his prestige & power at  
London & beyond the world.

Ghandhi's statement that he will stay in  
arrested until govt puts him in jail  
and rather as if he expects that to take  
place fairly soon. He has ruined the Boe.  
official attitude pretty closely. Undoubtedly  
all the Congressmen since the impending  
struggle & will be stronger in their  
work & this will tend to create more  
clashes with police.

Acting without attachment to fiefs  
helps to objectify the situation & no

increases one's understanding.

It is quite possible that the present  
Br. financial crisis is due to fact that  
they realize that India is lost; that  
to fight her would cost more millions of  
money & more loss of prestige than to lose  
her. If "a juddhi's refusal to go to  
London" is the greatest defeat Br. has  
ever had. Certain it is that this  
Br. financial crisis will greatly and  
shorten the Indian struggle. God is  
with India.

If a very large section of Islam  
in India goes to civil war vs Congress,  
it will be the ruin of Islam.

Another reason why price competition of K is not all important is because eventually most of the K will not be sold but will be for home use.

---

Relate the use of symbols to the establishment & ~~operation~~<sup>any of symbol means a</sup> maintenance of conditional reflexes. <sup>reconditioning of reflexes.</sup> ~~This time is painful &~~  
~~same blinding & dangerous.~~  
~~a special treatment~~

---

Govt of India says, it cannot give Congress any privilege not shown to other parties. Did it not do so by signing the Delhi tree? Did it not ask special things of Congress? The tree itself, asking Gandhiji to come to London, is a special treatment of Congress. A large com between people & govt is a fact. Why should not Congress be allowed to do so?

## Research In Yoga.

It is very gratifying to note that scientific research in Yoga is becoming fairly popular both in India and abroad. The excellent research work that has been made during the last few years by Swami Kuvalayanand in his Institute known as Kaivalyadhama at Lonavala is now becoming supplemented by Shri Yogendra who is known to have founded several Yoga Institutes in India and America. While the work of Swami Kuvalayanand is being chronicled in the monthly magazine "Yoga Mimansa," Shri Yogendra has undertaken to publish the results of his wide experience and research in a series of 12 books on Yoga with special reference to Yogic processes of healing and physical culture. The second volume of the series, entitled "Yoga Personal Hygiene", was published a few days ago; and the first volume, being a History of Practical Yoga is announced to be awaiting publication. "Yoga Personal Hygiene" is an excellent book of its kind and is thoroughly scientific in its treatment and practical in its scope (pages 300, price Rs. 10; P.O. Box 481, Bombay). It explains and recommends the best methods, including Yogic methods, of maintaining perfect health and vigour and promoting longevity and rejuvenation. The author's recommendations have the merit of being based on thorough knowledge both of the Yoga system and his study of up-to-date Western health literature.

## Structure of Culture

If the village should be restored to its premier position as the basis of *Swaraj* and the foundation of Indian Nationalism, then all its needs can be studied only through the vernacular language; its artisans can be communicated with only through the vernacular; its crafts can be restored through a communion which the vernacular language alone can establish. Language is not merely the vehicle of thought or medium of communication but it is the store-house of a whole culture, the resting place of the traditions which embody the experiences of a whole past. Language is not a mechanical aid to administration but it is the one means of expression of a whole civilization and if in India, her ancient culture should be rehabilitated the stream of that culture could be made to flow only by the confluence of its various tributaries carrying their contents into it and enriching it in quality and volume. Years ago in inaugurating the movement

*Suggested by letter  
from B.W. - It is more  
important to have a goal  
and a method than it  
is to have a set 5 year  
plan or any rigid structure  
of society. I.e. Bapu's methods and his goal  
of mutual respect & self-respect & unity of  
all men & god in each man is better than*

the Russian Socialist plan & structure of society. That is because the means & end are one & because organisation & structure grow out of motive of function & action.

---

Date from "Aggressive Hinduism" by Sister Nivedita

"There is a saying in India that to see through Maya is to destroy her. But few realize how literally this is true. The disaster or difficulty that has caused to confuse and baffle us, is about to be defeated. The evil about which we can think and express ourselves clearly, has already lost its power. To measure our defeat accurately is to reverse it. When a people, <sup>from the highest to the lowest,</sup> as a people, are united in straight

and steady understanding of their circumstances, without doubt and without illusion, then events are about to precipitate themselves. Discrimination is the mark of the highest spirituality:

The increasing crimes of violence in India will make Bapu unable to have a safe line imposed very strict conditions upon his leaving, so strict, ~~that~~, that I think the govt will not agree to them, so he will try & the struggle will begin again.

I am not opposed to socialism. I only think Capitalism is better. It has all the strongest points of Socialism without its meanness.

non-violent,

It is more flexible, less rigid plan, not highly centralized. Has all the equilibrium, ~~and~~ power to the poor, a more profound, & more complete, subtle and powerful evolution.

---

Mrs. Gandhi & Malaviya ought not to have accepted invitation to R.T.C. for it was merely a scheme of Britain's to split the Congress & flattening them.

---

The so-called "better understanding" between labor & capital in the U.S.A. of B. is merely a result of capturing & corrupting the mind of the workers by capitalist "money" ideology. That is a large part of "education" today; a conditioning of minds of all people to money valuation & modes of action. The

A part of the point this is due to  
political he is governed by money.  
Balancing the budget is more important  
to be <sup>against & invited</sup> privilege than <sup>the</sup> welfare of  
the people.

The money given fallacy spurs also  
the "miserable gettane" argument vs

The fact that government is through  
values & symbols which last is one  
reason why assassination is req. as a  
political remedy.

We must have values & symbols  
always, but to prevent their rotting  
twinkle they ought to be periodically  
examined and corrected & adjusted &

modified to meet changing insights & wills.

<sup>Br</sup>  
Aug 24. The fall of the Salva Govt today means a stiffening of the policy toward India. I expect that Town & Son of Bank of England planned it all. Clearly the loss of foreign bankers & Br. credit has been exploited, but Simon & Macdonald have been so flattered & misled by their political visitors, the King & Queen, that they believe whatever the people tell them. It is a very bad situation.

In a sense it was no change - for a govt's going to London is unusual, except in so far as it stiffens Wellington & the British in India. Gandhi is trying to make it easy for yet & yet, ~~it~~ in matter of outward form, but on ideal principles

will insist on conditions that working  
men will not part. We will think  
there will be no effort to be stiffer with  
them at. But if I win is in view  
certain he will yield influence. But  
then he holds back saying it is up.

The trend generated by public  
opinion may take the form of mass  
political assistance

Any man who wears khaki need  
not whimper if Br. govt officials or  
employers deny him fair. It's not  
a mere gesture of innocent sympathy;  
it is a declaration of independence &  
a vote to vote opposition.

Mutual trust is the real psychological

wealth of a country. Until it exists no amount of material wealth is of <sup>value</sup>, for it cannot be exchanged & put to use. So usefulness will wealth. Useful mind, and work, is wealth. That is why the poet says "England needs notinden but workers" is true."

Keeping Macdonald in as premier is an indication of the importance of India in the new shift, - is also the appointment of Sir S. Hoare as Secy for India. Everything of Conservative opposition has to have Pending in Cabinet. It foreshadows that the year is escaping new legislation for India as well as for N.T.C. The whole shift is an indication of the extent of fear

among the ruling class, & the extent  
& intent of the crisis. They know  
what a row is coming in India.  
Macdonald is a good card to play abroad  
& besides, no conservative or Liberal  
finger will be burned by his  
failure. The release of Sabot from  
the Govt will mean a stronger  
opposition in G.B. against Govt  
policies in India. Sabot is no longer  
tied to the dirty work. That  
will mean much when the struggle  
comes. The new Govt is not a  
National Govt, for Sabot is definitely  
out of it. Thomas, Snowden &  
Macdonald have deserted their party  
& will probably be formally struck  
out.

---

White Boys and the method of splitting ATC & Indian into a lot of separate question is the old principle of divide & rule applied to intellectual & moral situation. A man has to analyze until the full principle is conceded. Do not the mind & sense do that in general, and thus destroy the unity of the soul? Also note in that the break of Sabo from Per. front is a moral help to India. <sup>Tories have apparently overreached themselves</sup> The Sabo reaction is very small & temporary. Putting Sabo <sup>into action in New York City</sup> into action in New York City, may with more understanding, is enough.

(1) program is superior to socialism because "symbols" are now important than organizations in carrying out a system of values, because symbols carry <sup>more</sup> more emotional weight than organization;

(2) because J.S. program provides more daily attended practical work for men. It is not just talk and political organization.

until the object is achieved, a <sup>common</sup> daily etc.  
a real job for anyone, an implement-  
ing of purpose in terms of more than  
talk.

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Progress, 1928

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Perhaps Gandhi wants to get the  
R.T.S. over as soon as possible, was to  
remove struggle as quickly as he can, for  
the forces of discipline will not last  
forever without some action. Also the  
struggle may start in his absence  
under leadership of Vallabhbhai. That  
would be with Bapu's approval & would  
reinforce his arguments at London.  
They could not say he refused to  
negotiate.

Gandhism is superior to modernism  
in India

- (1) in abolishing violence & its symbols
- (2) in attacking directly the old social gradations & symbols
- (3) in changing attitudes & values & symbols with least possible change of social structure & habits of thought
- (4) in providing occupation for peasants immediately
- (5) in providing direct action (Satyagraha) for action, a form of social ministration in new order, that each person of any age & condition can do. Sound psychologically.

---

Is the desire to exercise power over people or things partly because of lack of right relationship with God?

Perhaps the notion of a right relationship toward god (dharma & jnana) is the kind of "action in motion" of which the gita speaks. It is action outside space & time i.e. in the realm beyond physical action.

From my theory about trust one might argue that ∵ unless one has to trust capitalism. But no, for latter is founded on division & self-interest. Trust the spirit of god in each man, not the spirit of egoistic self-interest.

The fight of the capitalists to dominate the world at all costs seems to be also a fight to retain gold as basis of money, because if that goes now with all the lesser thinking about money, money

will cease to be regarded as a commodity &  
then its control will vanish

---

Sensitive rich people may tend to  
play with those of their own kind  
because they are captivated by the  
kindness of <sup>good</sup> ~~ways~~, on part of poor  
people.

---

If I am willing to develop a new  
faculty (e.g. of responsiveness to god, of responsiveness  
of understanding of art, of math, or anything  
~~possibly~~ <sup>good</sup> ~~ways~~, etc.) I must apply the law of growth,  
i.e. in a regular, rhythmic, small &  
perhaps steadily increasing stimulus, over  
a considerable period of time. Some of  
repetition & variation.

---

Before Gandhi went to London

he had proved to the whole Congress & all India by the upfads of the Viceroy & govt to yield my justice, that the Drs. have had no charge of heat. Thus have the Drs. made Juddhi unwilling to make concessions or concessions unwilling to trust them. On going he said he had no hope, & yet is hoping no hope. This is native of an attitude that will yield him support of world opinion when the time comes to review the struggle. It is all mere Indian unity.

The congiunctions of soul & body is perhaps like marriage.

Moral trust is the greatest part of the psychological wealth of a nation. Knowledge & skill are another part of such

physiological wealth. Without this physiological wealth, material things are of little or no value.

Small organizations tend to prevent the rise of fascismism, partly because the problems are simpler, the ~~details~~ details of the question are matters of direct personal knowledge to all those who discuss (or know), and because those who discuss will take part in the resultant action.

20

Sept 2. Recent clinical investigations of the adrenal reaction (Costin) show that ten days spine it 2 lbs a day, or an equivalent exposure to cold virtually increases the size of the adrenal glands. Costin, an essential

to health. This indicates value of a  
visible climate & of nuclear spine

Sgt 3. It looks to me as if the financiers  
have grossly exaggerated the financial  
crisis partly in order to throw Wilson  
out of the joint ~~so~~ + India  
office, & partly in order to lower  
wage & greatly weaken Wilson. This  
aids the mfrs. and also the deflation of  
labor in U.S. It also the we are able to  
persuade U.S. & France to come in &  
underwrite the policies & thus will  
have their aid in dealing with India  
& Africa. Br. could have mobilized  
much of her external loans & sold  
them, as during the war. I noted  
she got U.S. & France to loan her  
money. The borrower can win if he

understands how to use audit & many symbols better than the index. But I think that Be will crack in India's on mattering of capitalisms.

Detachment is the essence of aesthetic feeling. Relate this to the detachment of the Gita.

To call a man inconsistent is evidence that you disagree with him, probably dislike or mistrust him, or do not understand him. Inconsistency is a natural human attitude, so to single it out to condemn merely shows prejudice.

Thus Satyagraha is probably a softer and more solidist device, because

the names are less apt to be corrupted than  
a few others. But this is speculative, for  
the names we certainly say to corrupt  
in America.

—

Quotations from "The Philosophy of  
'Art'", by H. Vaihinger, trans. by  
C.K. Ogden, Regan Paul & Harrington  
Brown. 1924.

p. xxx. Law of the Preponderance of the Means  
over the "end". — "An original means  
working toward a definite end has the  
tendency to acquire independence and to  
become an end - itself."

p. xlii. — "Scientific Fictions are to be distinguished  
from Hypotheses. The latter are  
assumptions which are probable, assumptions  
the truth of which can be proved  
by further experience. They are therefore

verifiable. Fictions are never verifiable, for they are hypotheses which are known to be false, but which are employed because of their utility.  
"God and immortality--are fictions of ethical value."

xliii "all knowledge is a reduction of the unknown to the known, that is to say a comparison.

xlv.-xlvii. "Philosophical analysis leads eventually, from an epistemological standpoint, to irrational contents, and from a psychological to sensations, feelings and stirrings or actions. Scientific analysis leads to another concept of reality, to matter and the smallest constituents and motions of matter. (The world of consciousness and the world of motion). Naturally it is impossible for the

mind as well to bring these two spheres of reality into a rational relation, although in intuition and experience they form a harmonious unity. --

"Thought is originally only a means in the struggle for existence and to this extent only a biological function.

... The 'as if' world, the world.

... "all thought-processes and thought contents appear a priori to be not essentially rationalistic, but biological phenomena.

"In this light many thought-processes and thought contents appear to be consciously false assumptions, which either contradict reality or are even, in themselves, but which are intentionally thus formed in order to overcome difficulties of thought by this

artificial derivation and reach the goal of the ~~of~~ by roundabout ways and by-paths. These artificial thought-construction are called Scientific Theories, and distinguished as conscious creation by their 'As If' character.

"The 'As If' world, which is formed in the manner, the world of the 'unreal': just as important as the world of the so-called real or actual (in the ordinary sense of the ~~real~~ word); indeed, it is far more important for ethics and aesthetics. This aesthetic and ethical world of 'As If', the world of the unreal, becomes finally for us a world of values which, particularly in the form of religion, must be sharply distinguished in our mind from the world of becoming.

p. 2. "The mind" in the course of its growth creates its organs of its own accord in virtue of its adaptable condition, but only when stimulated from without, and adapts them to external circumstances. Such organs, created by the psyche for itself in response to external stimuli, are, for example, forms of perception and thought, and certain concepts and other logical constructs."

p. 15 "The object of the world of ideas as a whole is not the portrayal of reality this world be an utterly impossible task but rather to provide us with an instrument for finding our way about more easily in this world."

Various kinds of fictions

1. Artificial classification (e.g. botanical)

2. Abstractive (negative) fictions. e.g. Adam Smith's (economist man) in which all human actions are dictated by egoism.  
The "average man" of statistics.
3. Schematic, Utopian & type fictions.  
Schematic drawings in mechanics & physiology  
an ideal city. Gothic plant archetype.
4. Symbolic (analogical) fictions.  
"They are closely related to poetic imiles  
as well as to the myth. In them fictions  
the mechanism of thinking is as follows;  
a new intuition is apprehended by an  
ideational content in which there is a  
similar relationship, an analogous pro-  
portion to that ~~per~~ existing in the  
observed series of perceptions." Such  
new relationships constitute the  
apprehending power. This is also the  
founding origin of poetry. ---- 'God's'

not the 'father' of man but he is the treated and regarded as if he were. (Salter -  
p. 67 mother.) --- All knowledge, if it goes beyond simple actual memory and co-existence, can only analogical.

"We have here the main elements of what we might be called a theory of understanding and cognizing. All cognition is the apprehension of one thing through another. In understanding we are always dealing with an analogy and we cannot imagine how otherwise existence can be understood. anyone acquainted with the mechanism of thought knows that all conception and cognition are based upon analogical apprehensions. The only idealional constructs by ~~and~~ means of which existing things can be apprehended are either the compounding general concep-

tions or other concrete objects. But more  
than all this time unconsciously, all  
these analogies give rise to an apparent  
understanding. From the mechanism of  
thought -- there follow with absolute  
certainty -- partly what Kant so labor-  
iously demonstrated in his theory of  
cognition, namely that it is utterly  
impossible to attain knowledge of the  
world, not because thought is too  
narrowly circumscribed -- -- -- but  
because knowledge is always in the  
form of categories and thus, in the  
last analysis, are only analogical  
apprehensions. -- -- Categories are of no  
nature to us

5. Imaginative Fictions

6. Personifying Fictions. -- e.g. soul,  
energy, gravity, force, vital force.  
entropic energy.

.. "Causality is an analogical fiction, and ultimately nothing but a word."

7. Emotional Fictions (general idea)

abstract ideas.

8. Historical Fictions. The idea of biography.  
The law of causation of events, with  
law of gravity.

9. Practical (Ethical) Fictions.

The ideas of freedom and liberty.

This idea of freedom involves responsibility  
-> is the foundation of all criminal  
law. Idea of <sup>free will</sup> freedom is self contradictory,  
yet very valuable. A fruitful error.

concept of duty, of immorality, of  
the moral world order, etc., so-  
called "ideals" of orderly life.

"From a logical standpoint they  
are silly fictions, but in practice they  
possess tremendous value in history."

"The ideal is a practical fiction".

[The Hindu 'Tat twāt Asmi' is a fiction of great practical value, so is N.V.R. a creative assumption].

o. 49. "The morality must always rest upon a fictional basis. All the hypothetical base, god, immortality, reward, punishment, etc., destroy its ethical character, i.e. we must act with the same seriousness and the same impulse as if the duty were imposed by god, as if we would be judged therefore, as if we would be punished for immorality. But as soon as this as if is transformed into a reality, its purely ethical character vanishes and it becomes simply a matter of our lower

"subset , more rigorous."

10. The Fundamental Fictional Concepts of mathematics. e.g. The circle is regarded as a ellipse, the distance between of whose foci is zero. When the curve is intersected by the tangent line, it is thought of as made up of a finite number of tangent lines.

The concept of empty time is an abstract fiction. A limit is a fictitious assumption. Zeno's contradictions come out of the failure to imagine them as fictitious. Empty space is pure mathematical fiction. So no atoms. The concept of space is full of contradictions.

11. Abstract generalization

12. the method of magnified transference

13. Concept of Infinity (very interesting)

14. Matter and the Sensory World of Ideas.

p. 65. "It is because our conceptual world is itself a product of the real world that it cannot be a reflection of reality. On the other hand, it can serve as an instrument within reality, by means of which the higher organisms move about. It is a symbol by means of which we orientate ourselves; and it is in the interests of science to make this symbol more and more adequate and utilizable, but a symbol it will always remain. ... This ... the actual purpose of thought is not thought itself and its products, but behavior, and ultimately ethical behavior.

15. The Atom & a fiction.

## 16. Fictions in Mechanics and Mathematical Physics.

p. 75. "All mathematics, indeed, is only a device, which tells us nothing about what actually exists. It is not an end in itself, but its main purpose is to be a method and an aid. Mathematics itself is only the most vigorous method for determining reality and consists in the development of that scale of movement to which we refer the whole world - space and motion in space. That the idea of motion is itself a fiction was already evident from the contradictions discovered by the Eleatics; and these contradictions are still as far from a solution that they confront us with the same obstinacy <sup>as in</sup> ancient times."

Motion is only an idealistic content, an idea, by means of which we attempt to bring objective change (which in the last analysis are only given us among modifications) into an ordered system. But this system of motion is given together with all its interacting concepts is only a fictional conceptual content following both from the contradictions in the concept of motion in space and from those in the concept of space, upon which it is based. We are dealing here only a closely woven net, "a fine texture of negative and fictional concepts in which we envelop reality."

p. 83. "Most of the phrases used in social criticism are fictions. They may be friend, and unreal but they

make would otherwise never.

, 88. How -- "the fiction is a mere auxiliary constituent, a circitous approach, a scaffolding afterwards to be ~~abstained~~ demolished, while the hypothesis looks forward to being definitely established. ... The hypothesis true to science, the fiction to melt, ... To the verification of the hypothesis corresponds the justification of the fiction. If the former must be confirmed by experience, the latter must be justified by the same its rendering & the name of science.

89. "What A. Lange says of hypotheses holds, mutatis mutandis, also of fictions: 'The wise man is not he who avoids hypotheses, but he who meets them

most probable, and who knows best how to estimate the degree of their probability.' If we substitute here fictions for hypotheses, and expediency for probability, this holds absolutely for fiction."

p. 65. --- "This shows the very prejudices in which still dominate philosophy today, namely, that because a concept is logically contradictory, it is for that reason of no value. For surely the contrary is true, and the contradictory concepts are the most valuable. Many of the fundamental ideas with which science operates are fictions, and the problem is not how to do away with them contradictions - that would be a futile undertaking - but to show

that they are of utility and advantage to thought. It is wrong to argue that only what is logically non-contradictory is logically faithful. Such an attitude — since so many of the fundamental concepts of science are contradictory — if consistently adhered to would bring us to the conclusion of Hegel of Nellekheim, that all science is worthless. Our position must be sharply distinguished from this. . . ."

---

Quoted from article by Kenneth Sanders  
on "What is the Modern Mind" in the  
Saturday Review for Aug 22, 1931.

"The mystic has massive vindication"  
(womans), "There was only one Christ  
and he was crucified (christians)

Alder the psychologist said 'Not environment nor heredity, but the ideal that he sets before himself, this is really what determines a man's life'.

Sept 15. Dr Royce's objection to Indian movement as a one man affair is only partly valid. It is an original & really new movement & is most significant in one man. All great truths, to be compelling, must first be impersonalized. Cf. X, Native Suttee, It is indeed apodical.

If the ground slopes enough, Br. cotton mills will be able to sweep much of their markets elsewhere & in the Indian provinces as these will be relieved by

immediate attack. This will lighten  
mandarin fight or jadali. It will  
hurt Japan & Br. influence in China  
will increase. Perhaps next round-  
about of Japan in China was  
because she thinks Br. is growing  
weaker.

---

I do not think that American  
bankers dictated to England. If  
England had really been broke she  
would have mobilized all her foreign  
investments as she did during the  
War. Instead, she asked loans of  
us & France thus involving them  
in efforts to help us afterwards.

~~Br. stability~~ American banks are still  
fettered by <sup>monetary and</sup> Br. stability & so the  
latter still have the upper hand.  
Japan has no state in Japan & Sino-Si and is  
not to offend.

The next danger in Br. parties are  
not dictated by U.S. bankers but  
by Br. bankers who need America  
justly as a make screen to hide  
themselves & divert the wrath of  
Br. labor, & partly to save Br.  
pride in having to go off the ground.  
~~to flatter U.S. bankers also help him obtain or~~  
The Br. show insufficient signs of  
U.S. & Fr. intent of on Br. banks who loaned too much at  
~~high interest after knowing that low rate from U.S. Fr.~~  
~~overdue periods.~~

—

Roger's letter shows attitude of  
superiority to Gandhi & Indians. They  
know no economics he thinks, & he  
thinks Malaviga the worst of them  
all! He shows much prejudice.  
He makes some mistakes on the British  
& Indian intellectuals, i.e. not knowing  
the diff between the simplicity of  
wisdom & that of inexperience. He

has been taken in by the Dr. propaganda of  
 the U.S. banks controlling Dr. Joshi now.  
 He still talks about Gandhi's bad record!  
<sup>does not know</sup>  
 who is not a bad record? <sup>Gandhi</sup>  
disavowal statement. anyone who grows  
 has a bad past record. Every <sup>knows</sup>  
~~country~~ makes mistakes & is inconsistent.  
 Roger will be sore because Gandhi  
 went in his resolution of to Hyde.  
 Considering the extent of Gandhi's  
 accomplishmen, Roger's attitude of  
 superiority toward him does not  
 redounds to the credit of Roger.  
 Roger shows himself very much of  
 a doctrinaire intellectual. Send  
 Roger copy of Nehru's letter. Roger  
 wants ~~to~~ us to play a big part  
 in the struggle. Requires that it is  
 sponsored but ~~he~~ does not say any

but social & economic side, i.e. Does  
not realize that it was downfall of  
white race. If ~~said~~ it does, then  
his feeling of superiority toward <sup>black</sup> I will  
get a <sup>black</sup> boy by telling as if I was a  
million is not helping <sup>black</sup> man come, for that is  
just what he must not do to believe.

Sept 40. If Dr. has <sup>general</sup> an election now  
the Tories will win. ~~such as~~ The  
division to have such an election means  
they consider financial questions &  
fighting labor is more important  
than Indian unrest. They probably,  
having met Juddin, think he  
is a little impetuous & that there  
is now no such division in India  
that another struggle can be  
waged successfully. They will  
try to make Bryan look foolish  
before the world. But as we

as struggle commences India will show unexpected unity. The action of Toms will stiffen ~~Indian students~~ all Indian students as well as ~~Europe~~ as ~~of~~ Be.

Pravnts will come in strong & there will be a social revolution. Then when ~~of~~ Be over, the Toms will go down hard & Savars come up in ~~of~~ B. Be finance is stronger than Be commerce & Be finance wants a fight in India. "Those whom the gods would destroy, they first make mad." Their mess with the corps over the ground will make the Toms ~~weak~~ strong.

If Vedanta idea is right then I must work hard & constantly and always reflect & always look for God in everyone & treat everyone as if no.

In vision of my pamphlet - 9/85  
the following

- ✓ 1. I want boycott as a protest of K.
- ✓ 2. Many aspects to do with till
- ✓ 3. Tell him Mr. Gandhi throughout
- ✓ 4. That all intellectuals incline to socialism
- ✓ 5. That then the others could propaganda because they settle who you are willing to listen to & believe.
- ✓ 6. Offer features to my books
- ✓ 7. Paint a simple & village side life as a vision of K.
- ✓ 8. If socialism is a party for workers, those who profess it ought all to do manual work, both as a guide & to get their attitude unbroken, understanding, & as all to have a common experience.
- 9. cut out reference to Morley
- ✓ 10. Gandhian provides work for women in homes to build new order; socialism does not.
- ✓ 11. Only way to work for socialism is to talk or go to meetings and listen. Not now. Gandhi
- 12. Socialism too rigid & mechanical.

Persuasion of a VR book, in introduction a  
"intellectually respectable" cause mostly.

Gandhi said recently (Cq. Tms Sept 1<sup>933</sup>)

"It takes a fairly strenuous course of training to attain a mental state of non-violence. It is a disciplined life, like the life of a soldier. The perfect state is reached only when the mind, body and speech are in proper coordination.

---

The Indian situation is of far greater importance to gr. Br. & the world than is the devolution of the pound sterling & suspension of gold standard.

---

Living truth (i.e. in a personality) is more important & moving than principles. Also more interesting to people & more quickly understood. ∴ my talking should be mostly about Gandhi as a person. The

He will attack him so it is important to prepare us the attack. Just now they are not worried greatly by him as they underestimate him. They do not understand him.

British may have got funds to come to England now so as to advise them how to handle Gandhi. He will be astute but not a match for Bryan.

The fact that Indian govt has introduced legislation to increase all taxes in India makes it easy & probable to start the struggle again for purely economic reasons. This wards off the clever work of Britain in solving the minorities problem as strongly at R.T. The failure of several Indian banks will

increase the numbers of Indian men of  
wealth, & they will be all the more  
eager to join Congress effort in  
yrs. 10<sup>th</sup>.

## Characteristics of Gandhi.

1. Religion & faith in God  
intensity turns thought  
& feeling into action
2. Action - constantly busy.
3. Energy
4. Courage
5. Iron will & determination
6. Mind, swift, clear vision,  
direct, essential.
7. Gentle kindness - alimia, care of  
rich, care of children
8. Love of children
9. Unfading courtesy & sweetness.
10. Unselfishness
11. Humor, - gay yet serious
12. Humanity - without pride and self
13. Sense of proportion
14. Belief in value of manual work,  
growing vegetables, spinning,  
cleaning clothes
15. Devotion to the poor
16. Love of all men, friendliness,  
approachability
17. Attention to & grasp of  
detail
18. Insistence upon cleanliness.  
& sanitation.
19. Self-reliance
20. Firmness.
21. Pity for suffering
22. Patience
23. Persistence
24. Insistence upon truth
25. Foresight
26. Insight into people's character
27. Political ability
28. Sense of what is practical
29. Statesmanship
30. Ability, by example  
& love, to persuade  
others to follow him.
31. Simplicity
32. Generosity
33. Freedom from anger &  
hatred.

Appearance

Height, weight,  
physical vigor (walk),  
depth of chest, skin, eyes,  
lines around mouth,  
fleshy mouth, teeth,  
nose, condition of clothing  
etc. Spine always pretty  
a sitting down.

- 34. Serenity
- 35. Detachment
- 36. ♂ Self discipline
- 37. Acute in great sense.
- 38. Rigorous experimenter.  
*Beginning always on himself.*
- 39. Interest in diet
- 40. Clear cogent eye style.

His implication is that of the wise man who recognizes  
that life is a living process & that of the fesses essentials  
are made right and their implications vigorously  
and thought, the details automatically grow its  
place without prior planning. i.e. He concen-  
trates on the essentials. Morality is put ahead  
of materiality; moral beauty ahead of material  
beauty. G. p. 46.

Conclusions in N.V.R. book

p. 238. It is uncomfortable and there's  
some disorder from lack of discipline,  
but it is relatively small.

p. 50 (2) 2.6 ✓

p. 81. Soul Power.

Connect p. 51 with discussions of

suffering in other stages pp 108, 291, 320.

Connect 205, 227, 236 ✓

p. 23<sup>✓</sup> must refer to practice of  
Jesus. Also must refer to  
C.F.A.'s "Malady of the World"

/ p. 27. Remember Indian criticism of  
this passage.

---

The force & energy & initiative needed to  
work for people on a new age right will be  
tested by its ability to take prudence over

fairly true. If Judson says to his followers for all those about follows of his at the election, Judson does not price his close followers because he wants them to say on or then own initiative after he is gone or in other part of the country.

If it is a in town in than I read, then I will take whatever she does without attachment a million - one for first & thirty after this.

### By cataloging

The ratio of number of unemployed to the number of machines and to the amount of power used, tested over a period of years would tend to show perhaps whether machines cause unemployment. Perhaps ratio of number of employed to the other two would indicate something. But perhaps the ratio of

the capital in machinery & plant to  
the number of employed, or to the  
number of unemployed, over a long  
period of years, would show whether  
the cost of overhead is the more  
important cause of unemploy.

### I can lecture

Possible lecture topics:-

1. Gandhiji's Personality
  2. Gandhiji's Economics (gandhi a great industrial figure)
  3. The Psychology of Gandhiji's N.V.R.
  4. The Indian Nationalist Demands.
  5. An Adventure in Culture Contacts
  6. Is India fit to govern herself?
  7. Gandhiji and West (gandhi the world greatest teacher)
  8. Readings from gandhiji
  9. Some chapters of my book
- For a person ~~to whom~~ who has abilities to  
give away all his savings to some  
worthy cause & then comes down on  
friends for support, is a form of violence,-

compelling them to give to charity, compelling them to recognize human unity. Such compulsion arouses resentment, not understanding & sympathy.

---

Re NVA book, last day, says that young people want romance but they haven't enough courage to go out & make their own single handed. ~~but~~  
They think they must all band together, & then they can go, as in war. Most of the kind of people who say they are not reformers will nevertheless go to war, and what could be more of an attempt at reform?

---

Gandhi's talk on voluntary poverty fits in with my theory of tent.

"new messiah." Yesterday Mr. Krishnamurti, who has renounced the claims which Mrs. Besant made for him, said that Mrs. Besant and his father believed that because of his mystic leanings and early mental development he was the "voice of the Great Teacher."

Now, he said, he disagrees with the theosophist teachings, because he feels that "you cannot organize a system of truth"; that there is, in fact, no such thing as truth except where man finds it within himself.

**WHY WE DON'T LIKE PEOPLE.**  
By Donald A. Laird. 166 pp. New York: The Mohawk Press. \$2.

No longer will it be intelligent or amusing, if one wants to be up to date, after announcing "I do not like you, Dr. Fell," to say "The reason why I cannot tell." For experimental psychologists are digging into the reasons why you do not like Dr. Fell, and also into the reasons why Dr. Fell does not like you. And, of course, these two factors, the incoming and the outgoing likes and dislikes, condition a large part of one's personality. As a consulting psychologist and as director of the Colgate University psychological laboratory, Dr. Donald A. Laird has been making experimental investigation of these matters and practical trial of his findings extensive enough to enable him to speak with authority about the results. His book is dedicated "to the 7,000 men and women who sought guidance and insight through the personal advisory service," so that here alone was a considerable body of proof. These, however, seem to have been those who sought his services as a consulting psychologist and who therefore profited by his investigations rather than served as material for them.

The experimental study seems to have been carried on largely in the psychological laboratory of Colgate University. There it took the form of measuring the relative significance of nearly one hundred traits and habits in their effect on personal likes and dislikes. "It produced evidence," says Dr. Laird, "that some forty-six traits are of definite importance in determining the emotional attitude of other people toward us." He sets down, with some explanation and discussion for each one, nine of the traits most important for producing approval

and liking in other people. They are: that you can be depended on to do what you say you will; will go out of your way to help others; do not show off your knowledge; nor let yourself feel or seem to feel superior to your associates; do not reprimand people; do not exaggerate in your statements; do not make fun of others behind their backs; do not be sarcastic; nor domineering.

The author lists a good many others of less importance and afterward he discusses basic types of personality, emotional differences in sex, underlying personality causes of unhappy marriages, the things which make us angry or afraid, personality and leadership, the changing and training of personality. Statement and discussion are practical and untechnical and are based wholly on the results of experimental investigation. Most people ought to find the book very useful and helpful.

#### Gandhi Puts Peace Up to U. S.

New York, Oct. 19 (A.P.)—Mahatma Gandhi in a letter to Dr. Daniel A. Poling, editor of the Christian Herald, says: "My message to American Christians on world peace and disarmament is that peace and disarmament are not a matter of reciprocity. When real peace and disarmament come they will be initiated by a strong nation like America—irrespective of the consent and cooperation of other nations. An individual or nation must have faith in one's self and in the protective power of God to find peace in the midst of strife."

## GANDHI URGES WORLD TO TRY NON-VIOLENCE

Says India's Application of the Highest of Laws Points Way to Solving All Problems.

By MOHANDAS KARAMCHAND GANDHI.

LONDON, Sept. 20 (P).—Consciously or unconsciously, we are acting non-violently toward one another in every-day life. All well-constructed societies are based upon the law of non-violence.

I have found that life persists in the midst of destruction. Therefore there must be a higher law than that of destruction. Only under that law would well-ordered society be intelligible and life worth living.

If that is the law of life, we must work it out in daily existence. Whenever there are jars, wherever you are confronted with an opponent, conquer him with love. I have found that the law of love has answered in my own life, as the law of destruction has never done.

In India we have had an ocular demonstration of the operation of this law on the widest scale possible. I don't claim that non-violence necessarily has penetrated the 360,000,000 people in India, but I do claim it has penetrated deeper than any other doctrine in an incredibly short time.

It takes a fairly strenuous course of training to attain a mental state of non-violence. It is a disciplined life, like the life of a soldier. The perfect state is reached only when the mind, body and speech are in proper coordination. Every problem would lend itself to solution if we determined to make the law of truth and non-violence the law of life.

To me, truth and non-violence are faces of the same coin. Whether mankind will consciously follow the law of love I do not know, but that need not perturb us. That law will work just as the law of gravitation will work, whether we accept it or not. Just as a scientist will work wonders out of various applications of the laws of nature, a man who applies the laws of love with scientific precision can work greater wonders.

For non-violence is infinitely more wonderful and subtle than forces of nature like, for instance, electricity. The man who gave us the law of love was a far greater scientist than any of our modern scientists. The more I work out the law of love, the more I feel delighted with life and the scheme of this universe. It gives me a peace and a meaning of the mysteries of nature that I have no power to describe.

Financial ideas (the American religion) would selling below cost. But such sales may produce considerable real trust.

### Organization

The progress, moderate solution proposed has "been so far called with redistributing the taxable mass of the rich". He goes on, "money can have no other purpose or meaning except to release economies" if John's money is serving only masses of trust.

Article by Col. K. R. Hahn in Doctor's position of Sept 19, 1931 states that there is no communism in United States

Re N.Y.R. book, name this situation of N.J.L. - "There is a real danger, which

Mr. Judd clearly underestimates, that the forces which he has unleashed will go far beyond the boundaries he has created as the ambit of their operation. In that position it is difficult to see what resources he has left save humiliation and prayer, and of the governmental efficacy of these one is entitled to some uncertainty: This is much the same criticism that I have makes of ever.

---

Value is another word for desire. We are governed by systems of values, ∵ by our desires & their implications. Relation of wants to desires, because habitual desires are schemes of values.

It is the duty of parents to explain native values and "implications to

children & get them to care not for the instant social schemes of value, & to see their meanings and what they imply in full detail, and how to acquire them.

By upon close

this been said? "The moment of victory has come when there is no retort to the mad fury of the powerful. That moment will also be the moment when all the destructive cutlery in India will begin to rust."

Or is anything truer than this?

"With the extension of definite forgiveness comes a mighty wave of strength in us." Or anything more "Modernist" than this? "I have no hesitation in rejecting scriptural authority if it supports a sinful institution. I decline to be bound by any interpretation however learned it may be, if it is repugnant to reason or to my moral sense." Or has any greater definition of religion been given than this which your speaker is proud to have received from Mahatma Gandhi in direct conversation? "The conviction that I shall always live, as truly as I live now, and that I can better my condition." To that he added "Provided I have the willingness to risk mental and physical suffering." Does his answer to Tagore "to a people famishing and unemployed, the only acceptable form in which God can dare appear is work and wages and food" sound pertinent right now?

#### New Nations

Gandhi is the greatest of today's makers of new nations, because, alone among them he builds upon a policy to be good for them and for those in their mercy after they have attained social, political and economic equality with Great Powers. He is the greatest because unlike the others, he would sacrifice his nation's hope of independence rather than commit one act of violence or chicanery to attain it. Gandhi will outlive both India and Great Britain as Jesus of Nazareth outlived both Judea and Rome. To close, may I quote the concluding sentence of my book of lives of Eminent Asians?

"Gandhi is the world's unique leader, its modern prophet of the ancient gospel of love whose spiritual descent is through the Buddha, Mo Ti the Chinese, Jesus of Nazareth, St. Francis of Assisi and Tolstoy. Such men outlive the antipathies they arouse, and last longer than their immediate causes, becoming a factor bearing upon every cause that stirs humanity after them."

If I do nothing on India I ought to  
write out all my lectures; keep up to date  
with news; have N and one Indian paper as  
they come; make list of books on India - both  
ways; prepare story about myself for lecture  
series. Write Holmes, Page & Roger. Perhaps get  
a book on public speaking & one on psychology of  
the falling speaker. For it read recent  
lectures. New books & Arnold's "Cultures Abroad"

### In the x

For reading from Judd, select  
perhaps his letter to the Mercury (1821), his  
talk on voluntary poverty, some of his audience  
before Hunter Com., his editorial on the  
gent sentinel, his trial,

Reading novels and adventure stories  
is largely illusion & so say living &  
nursing from reality. It may be dangerous.

spend too much time at this way of enlarging the imagination & sympathies.

Oct 13. I suspect that Gourdin took Mackay to London in order to prove to him, & to ~~us~~<sup>his</sup> followers, that the British professors are idle words.

People in some breath call for decreased taxes and enlargement of duties of import & ~~the~~ extension of international organizations. However. Right mutual attitudes are not expensive & do not require organization.

If currency & credit were to be a commodity (as the theory & practice of free interest assumes), then of course money will fluctuate in value as all commodities do, & i. ought to be a fair and reliable measure of value or <sup>useful</sup> medium of exchange.

## Possible Lecture Topics

1. Gandhi's Personality
2. Gandhi's Economics
3. The Psychology of N.V.R.
4. The Strategy of N.V.R.
5. An Adventure in Culture Contacts in India
6. Readings from Gandhi
7. Doubts & Duries about Indian Problem  
aspects
8. Hygiene of N.V.R.
9. Civil Warfare & N.V.R.
10. The Indian Nationalist Demands.
11. Is India Fit to Join Hardy?  
Editor
12. Some larger Political aspects of Gandhism.
13. On the British mistakes about India & Gandhi

The task of the Dr. T. is to gain an election & get top policies to effect will cause much class strife + division + bitterness in J.B. So even when Dr. T. wins by the strong hand in India, they will be strongly opposed by Dr. Salves & others. That will affect Dr. morale. Also top taff will make movement in Dr. abroad & I. require J.B. of foreign support in India. Also U.S. farmers will ~~the~~ <sup>the</sup> hope to cover Dr. market in India & will take a chance on doing Philippines as a possible later result. So they will not support Dr. too heartily.

Hawthorne likes my "Virtue is an adventure":

Critics of N.V.R. say what Shaw says of war, - that it is effective but releases

uncontrollable forces of disorder. But it cannot be kept up when it is real in VR, & if it is real it creates new order & releases force, which is not spreading, divisive & destructive as hate is. The disorder in this case is only the rearrangement preceding a better order.

Gandhi's ex. program is not merely one of limitation of machinery. That is temporary, while a efficient social control is being established. He values the power that machinery gives, and wants the social stability before the mechanization. Problem is like that of India, but the control is to be established by VR instead of by violence.

The change of Br. policy in India was

This move into power will come to India & to the world - a violation of Mr. Attlee's assurance, - against a vague but cumulative assurance. Further struggle in India will be upheld by world opinion & this will be gathering unity in India. The duration of the time has been strengthened.

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Chandill is part of  
~~which~~ one of "the impotent, imposed, unrepresentative, off-the-ground & take-potamus" C. Councils who took up big job you established before Chittagong.

---

The inability of a lumber & found office in India to burn the bamboo more than from the pedestals in cities of India. It has not more than majority but it has their greater majority party.

In a V.R. book in Eng on J's mon-  
steries, Captain H. demand that  
Indians be allowed to carry arms.

Further fact that Adham is a word for  
discipline in China. Does a V.R. call  
for the Indians of the story?

A parent cannot train his child  
for responsibility if his chief motive is  
protection of the child, and that is to  
say, if he does not respect the personality of  
the child. The same is true of  
relation between imperial powers &  
their dependent peoples. ∴ It is silly  
for England & America to talk of  
"training Indians for responsibility" or for  
Americans to talk merrily of Philippines  
as "Hypocrites."

✓ <sup>100</sup> Elliott thinks the boycott, is not truly non-violent. Economic pressure is a mode of force.

Batard, It injures the boycotted party. But, <sup>real</sup> query whether this does not assume a <sup>real</sup> virtue in commerce, that is is non-violent.

Elliott thinks a WVN book.

See Chinese history as sample of V.R. of S. Russell studied Chinese history.

I. I. whether T.V.R. would work when all country breaks down; whether it does not demand a minimum of social order.  
But best option requires

V.P. 51. Is not my "the order" say you.

V.P. 54. 2. v. Wilson or civilian reply. i. It is not more than a military reply, - it involves much various discipline.

WVN is again not only as a technique for defeating opponent, but as a method of staying, because it says human principle of

extending the legality of my previous moral  
argument. It is morally legitimate &  
desirable. It is fair but moral force  
is just only on those who accept  
it or accept moral arguments. (In  
that not also true in part of economic  
force.)

> <sup>proposed</sup> some <sup>aggression</sup> is necessary & morally.  
It removes the queen until a new  
chessmate is cut out. about p 74.  
d. within boycott is justifiable -  
ever!

Phil steps are irrelevant only if ever  
is only a technique, but it is used  
in itself, it is sometimes not only  
an unnecessary means to a end but a  
means of means will end.

> In individual case they, "I forgive  
as not one person" to start the ball

not.

✓ malice and the N.R.A. the right way to see conflict between all conflicts both sides are really won (as well as partly right). 24 Russell sq. London W.C.

Try Faber & Faber (~~Faber & Gwyther~~) in  
regard Mr. Funk v. Henry  
in his *How w. y. Elliott*

H. Haffner & Co., <sup>Hawes</sup>  
<sup>W.R. & Co.</sup> sci-ent (Cambridge), "the Psychology &  
ethics,

✓ Elliott advises dropping out Gandhi's  
name in title.

Bear in mind the critical women  
take in Gandhi & the part women play in  
American opinion. Women get much  
of their understanding through personalities.  
An article on Gandhi for W...

Hon Companion, Ladies Home Journal,

whether or not in a free India the Indians would accomplish all they hope for or not, or whether Indian industrialists will ~~readily~~ <sup>easily</sup> exploit India more freely than the ~~do~~ does is more of the business of ~~an~~ <sup>a</sup> ~~man~~ <sup>woman</sup>. Only put forward as an attempt to justify the rule.

Just a <sup>woman</sup> ~~genuine~~ <sup>amount of</sup> Schrederholt before the ~~the~~ during the War provided the excuse for a moral revulsion of world opinion against her, so Dr. ~~heads~~ <sup>a</sup> in India, as the ~~malcontents~~ ~~is~~, will cause ~~the~~ <sup>a</sup> similar revulsion against England. Britain is going to be compelled to choose between material wealth and spiritual wealth,

and I fear that the habits of 200 years of imperialism and the fact that it is the old men who are in the saddle will determine that choice.

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When A. read Gurdjieff's talk on voluntary poverty the reaction was, "but there must be somebody to make money & wealth to supply him". Yes, there are differences in occupation. Every man cannot make and do all things. This voluntary poverty is a job for those who would help most. The mere fact that some find such a way desirable, a true specimen of this nature, is, however, not an argument for playing safe, for ~~and~~ trying to be among those who have money. Poverty is perhaps more useful these days.

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Bacon always respects the personality  
of his opponent & appeals to its best,  
Bacon sees its moral beauty above all  
others, & - the source of all others.  
of p. 74.

Delve my idea of values as  
political controls to the ideas of  
anarchism. May it not be that  
the necessary unity for long time  
politics can only come in small units;  
or put it other that these trust  
values are individual & then can be  
easily compromised for sake of group  
life only if the group is small &:  
the compromises relatively few? Or  
is it because deepest values are  
revealed only under that form of  
life. If fact that all religion

have arisen from countries under those conditions

Benefits from the second A.T.C.  
despite its failure to solve the demands of  
the Congress and provide a workable govt.

1. It has proved, that Ghandhi is not a  
firebrand, that he is tactful, patient,  
skillful in debate and negotiation, gentle,  
firm as a rock, incomptible, honest,  
frank, kind, conciliatory, courageous,  
quick minded, has great grasp of detail  
as well as of the broader and deeper prin-  
ciples of the problem, that he is a great  
leader of men, a great statesman and  
politician.

2. It has proved that the Indian Congress  
has patience and discipline, and confidence  
in its chosen representatives, thereby showing its  
preparation to assume responsibility.

3. It has proven that the other Indian delegates, and the Dutch, too, regard Gandhi and the Congress as the most dangerous political force in the situation.
4. Indian Moderates may no longer say to the Congress: "If we had only all gone together to London, Britain would not refuse our demands". i.e. Moderates will have greater difficulty in refusing to act with Congress, & will be more disabused about Britain.
5. The broader people can see how Britain is relying on reactionary forces & taking advantage of divisions in India & i.e. that her power is not as very secure, & her underlying talk gets thinner.
6. The world sees that India is more united and more effective politically than the previous year of British

statements had led them to believe, and also

7. The world sees that Br. judgment about Gandhi and the ~~the~~ forces in India have been considerably mistaken, especially in the past 2 yrs.
8. Britain has been unable to move the Tongue into seeing to be intransigent, violent, hasty, impatient, unwilling to negotiate, weak, vacillating, impractical, lacking in skill or in forthrightness or statesmanship, none of the things that the Br. have before ~~wanted~~ <sup>wanted</sup> to prove.
9. It appears to the world that in Gandhi British politicians have met their equal in <sup>political</sup> skill and their superior in honesty, frankness and adherence to high ideals.
10. The Moslems have seemed obstinate, narrow, <sup>greedy</sup> and and lacking in Indian patriotism. The

Princes have seemed ~~with some~~ <sup>more</sup> reactionary,  
weak compared with the Congress, and clearly  
relying on Br. power rather than their  
own strength.

11. Baldwin's claims to be protector of the  
poor have not held water.
12. If Congress now enters the struggle,  
world opinion will not blame them  
but will watch the fight with interest  
in bene, shifful and high principled  
men attempting to win their freedom.
13. Juddin's contact with British workers  
has won the hearts of many of them.
14. British world prejudice against  
Juddin and the Congress is less  
than before his visit. <sup>The world now respects</sup> <sup>Juddin & the Congress,</sup> <sup>much more than it did</sup> <sup>before.</sup>
15. It is now realized that the slight attention  
given in the Simon Report to the  
Juddin & the  
Congress & Unconventional forces was

a mistake, & ∴ his confidence can be reposed in Sir John Simon & his Commission.

~~15.~~ It is clear that Dr. opinion about Gandhi & the future in India has been steadily wrong, especially in the past 2 years. Yet they do not know  
 a. how to correct their assumptions &  
 sources of information.

16. Henceforth the world will accept Dr. ambitions about India and Indians with some doubts and reservations.

17. The class lines drawn in Dr. elections & resulting therefore will prove a divisive factor in Dr. ranks when the struggle starts again.

18. British M.P.'s ~~were~~ and men of many kinds expect Gandhi & the Congress much more than they did before.

19. Br. can no longer offer contemptuously to  
negotiate with Congress as a handful of  
intellectuals & lawyers. It is clear  
that irrespective of alleged numbers, they  
have more effective political power than  
any other group in India. The fact  
that Dr. finds it necessary to oppose  
them is enough other forces from  
this, - <sup>contingent</sup> - Hindus, ~~and~~ officially  
shown up nominees of some untrustworthy  
European community, ~~the~~ Anglo Indians,  
etc., - also very influential.

20. Has shown that Indians are willing to listen  
to proposals of Br. even when they can  
see no possible chance of realization in it.

21. Gandhi & the Congress have proved to  
be reliable, - they have carried out their  
side of the agreement. Thus more fit for  
~~self government~~ <sup>them</sup> would be the ~~other~~ <sup>one</sup>.

22. British forecasts must been proved wrong.

Because the means & end are blended  
 N.V.R. is an end in itself as well as a  
 method or tactic; it should be what you call  
 a creed as well as a temporary policy. It is  
 always the best method of persuasion & advance  
 & solution of conflict & is permanently valuable &  
 necessary in <sup>for</sup> itself.

Nov. 4, 1931. The Dr. are telling that human  
 nature in India will not improve, that divisions  
 will drag on forever, that men will not respond  
 to a noble appeal. That is a mistake always.  
 The Dr. make the mistake of being hard-picked  
 delegates at A.T.C., then agreeing with them  
 till they find out what another, & then  
 thinking that that represents the true state  
 of India. In reality the unity of India  
 this time will be greater than ever before.

The N.W.F. members will offer us it

events of govt as to derive standard etc  
as the other purposes of most of them  
following.

In article 2 & 3 N.T. bring out it  
and the fact that interest can be kept  
only after respect is aroused. The Br.  
Tories have lost their heads. They are tending  
to follow Churchill on India because  
Churchill has a more clear cut policy than  
Gandhi & Jinnah.

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Advanced math considers deviation  
(vector). May that also be introduced  
into money question, with idea of social  
use (direction) & individual use (direction)?

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Since values drives you on,  
both individually and in mass, this  
proves that the govt of the nation

depends on the development of individual character. In education there should be consideration & provision about different schemes of values.

For books get Howard's book on Indian names, and books on red selection

Radicals assume that because they are a tiny item anybody does. They overlook the down & gulf of conservatism.

Truth at its highest and profoundest is always living. i.e. People are right in being more interested in persons than in principles. Principles are a rationalization, addressed not to the whole being but only to the mind. Books are not as important as people

"Mathematics is a concomitant of civilization". Civilization is a set of various relationships with qualitative partition.

I also note from him to Peacock,  
Sholeys, Clutton, Mayence,  
Europe, Baner, + Berwick,

Father Paulin. - "If others have pleasure that you feel, rejoice. What matters is not that you are happy but that there is happiness somewhere. Rejoice if you love a woman and she loves another who loves her in return. What matters is that there should be love and not that you should be fond. Rejoice, too, if somebody else performs a fine piece of work that you wanted to do. The essential

thing is that it should be done.

The obligations of gratitude, like all approved obligations, are a low form of morality. True gratitude does not consist in having a person who does us a service and is doing him a service in return. Gratitude consists in profiting by the service that has been done so that we can act as well as possible toward the man who did us the favor and toward all men, toward the whole of humankind and not only toward the individual to whom we are grateful. He has no right to anything more.

Re X's command to pray by thanking god that the kind event has already happened, this implies the idea of two-way time, that there is no essential difference

from the point of view of density (the  
stand now) between the results or  
implications of an event and the  
necessary preliminaries or preparations or  
preceding stages. So we can pay that  
way and then work at the preceding  
steps just as if they were implications  
of a result of the event. Both require  
~~intense collaboration.~~ — To pay that way  
~~means living in~~  
~~density, or as it is~~  
~~density~~

India is (but) not very requiring  
federation by U.N.R., but is establishing  
U.N.R. as a practical method by  
sharing freedom through its use.

"Doing a thing while knowing  
it is impossible is religion" Prof  
Yuan Chang

If I get some money I want to buy  
 the Indian book on species & names; also  
 "This  
 Our age civilization" by Ralph Boas (in 64. name)  
 Hume G. J. bound. Subscribe to several Indian papers.  
 Also the two Savanna Hyde books & a book or two & many books & by  
 not a dozen.

Perhaps Britain has to consult  
 all the Dominions on her Indian  
 policy. If that is so it slows down  
 decisions greatly. Also it removes  
 a color bar & prejudice from them  
 all. So her Indian policy cannot be  
 liberal.

If money has five functions it has  
 more meanings. It has  $5 +$  all the  
 permutations & combination of five.  
 $5 \cdot 4 \cdot 3 \cdot 2 \cdot 1 = 120$  possible meanings.

As a measure of values money fluctuates  
 widely. As a medium of exchange it is

often inadequate. Since it has several functions it has many (no) meanings.  
Hence as a symbol it is ambiguous.

Jucien tells me that the people who have learned that values are the inner means of going are Goethe, Nietzsche, Emerson + possibly Walt Whitman.

How are new values created? It is important to know. Probably by being lived by a very vigorous intelligent person who has wide sympathies and much love for all humankind.

England is misjudging the Indian situation and underestimating the power of

the Congress for several reasons:-

- (1) Because the British & India are such large organizations, the people at the top cannot get correct reports from subordinates. 3 types of error never are reported. This is more true in times of stress & times when the ruling group is using violence, as has been the case in India for nearly 2 years. So this factor acts now in the favour. The subordinates are compelled to make more mistakes because of India's N.V.R.
- (2) The N.V.R. campaign has alienated more Indians from the & from pro-British India, & so the Brit. Govt. is apt to get correct reports. Police are more apt to fabricate tales to their own advantage.
- (3) Government prevents govt from getting accurate reports from non-official sources.

(4) The R.T.C. delegates are all (except 2) handpicked by Br. Govt or by Br. officials in India, & are puppets. But Br. facility for self-deception & unwillingness to consciously face unpleasant facts. So they have persuaded themselves that the delegates are real representatives of India & that the discord that has developed at London is truly representative of conditions in India. That would have worked in absence of a real Indian resurgence. But there is now real independence of spirit.

(5) Pride of race and of conquest. ∴ Baniers. This pride is now mingled with fear & is easily binding. Indian aspiration is added to ignorance.

(6) The Br. do not understand the method of N.V.R. and underestimate its

uniting power & its effect on Br. & soldier morale.

- (7) The Br. Cabinet is all old men whose thought habits are not flexible & i: cannot readily adjust themselves to j' method & to changes in India.
- (8) The general and financial insecurity makes it more difficult for Br. to take any big risks of policy, to be generous as they were toward the Boers.
- (9) The overwhelming victory of the Tories lends impetus to Churchill's prop. They are the only group of Tories who have a clear-cut policy & initiative toward India & a cohesive group drilled into that mode of action & thought. The absence of an effective opposition in Parliament means that Macdonald cannot put the brakes on them even if he wanted to. Probably

be put Sard Sothian in as under-  
way for India, but that will not  
prove an effective drug. The other  
persons in H of L. will be unceasingly  
& impatient with him, & the day of  
the for I. will have all the staff  
to help him in banishing Sothian.  
The Dr. Sheland will succeed in  
offending all the Indian moderates  
eventually.

(10).

and un-  
as a  
read  
ng  
n-

... and the writer on emotional experi-  
ences.  
Too often, in books of this kind, we  
cannot forget Bernard Shaw's sarcastic  
remark: "Those who can, do. Those who  
can't, teach."

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Sir  
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It is interesting to see that Lloyd George has gone to Ceylon. He will of course go to India & get first-hand dope & come back & use it on the Tories in order to build up his own fortunes; to rely around himself the more liberal & decent Dr. thought. He is right in thinking that the will be a better issue than jalous about which to build up a following. That will help split Dr. opposition to India.

Nov 12. It looks from latest news at London that Dr. has got modulus to climb down so as to bring out gandhi's opposition into clear relief & make it look as if the whole blame for d.t.c. failure set on

Gandhi. That is true. Let it be  
seen to the world. It will mean  
to Indians that Gandhi is the  
only man strong enough to stand  
against Britain & will make workers  
look weak & unwilling to sell out to  
Br. Br. are looking toward world  
opinion as most important; G.  
knows that Indian opinion is the  
most important

Interesting article "India Will  
Saves by Hall" in the Indian  
monthly <sup>London</sup> for J. 1931.

I met in N.Y.C. book the matter of  
education of employer, noted in my  
pamphlet on values. Also the joint  
joint values controlling propaganda.

Also that building up a new re order requires  
disposal of part of the old.

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All the negotiations - London are  
showing to India that the Moslem  
& other minority delegates are puppets of  
Britain.

---

Churchill is openly converted to  
Alma & NVR because war & capitalist  
industry are similar & : they must be  
opposed not only by NVR, but by  
building up a non-exploitative economic  
regime & a scheme of better values.  
~~as~~ The two are part of a whole  
programme.

---

Not only <sup>one</sup> to those who accept a  
given scheme of values at the

many of those who are most clever at using its symbols & instruments, they might say as Russians do, "we will learn militarism as well as the others". But the process of learning the game transforms the psychology of those who learn the game. ∴ it is dangerous. Another instance of fallacy of means & ends.

---

Send copies of my <sup>values</sup> pamphlet to

✓ 1. Stanislav (for P-jb)

✓ 2. K. Simola

✓ 3. Roger Baldwin

✓ 4. Fennoh

✓ 5. Yale Review &

✓ 6. Norman Brown, F. Jodale, Holmes,  
Blundin, H. n. Brailsford

✓ 7. Dyer

Now Indians refuse to cooperate on British terms, but they will cooperate in India on Indian terms.

---

Nov 22.  
1931

To say or to feel "I want X (a certain thing)" is to emphasize or create a belief that it is different & separate from me. <sup>The thought</sup> ~~the desire~~ creates a separation. Then when we do not get X or get a less it we feel sorrow. The separation we have created seems to come true. We relied on the validity of our impressions & they prove <sup>to be</sup> valid by those tests. We thus create separation & the sorrow is only a <sup>conscious</sup> by-product -  
eruption of our <sup>own</sup> ~~material~~ creation. Desire is thus derivative of some illusion.

v —

Re Ec of K. union inst g's remarks to Bradford re machinery in Wash. G. W. by.

In NVR. Asia & Africa can learn it easily & if so then Europe & America will be defeated defeated & humbled and shown to be backward in civilization and economically toward. Then they will begin to learn.

In this NVR campaign it is necessary to get more than respect for the <sup>win</sup> power of its war. Belief in God from others. Need to have moral respect and no fear.

Bajr's program is not bourgeois, i.e., palliative. It is radical, - more radical than Marxian Communism.

Satyagraha makes employers & financiers realize the defects of money and compels them to act more surely. Compels

a change of heart.

X's saying that his disciples might have to leave father & mother & brothers etc for him applies to the guardian case in my NVR book

Material beauty is often a symbol for a spiritual perception of a need for moral beauty. i.e. such beauty can and is created in evil times as well as in good times.

"Take no thought for the morrow" fits into my theory of truth & beauty.

The selfish ones have the guns & control the symbols & organizations. As long as the masses cling to these symbols and values & violence, the financiers & rulers

can defeat them, and all is slavery. The Bolsheviks have succeeded only with the help of capitalism & Western technique. India, because its people are colored & it has a new set of values, probably cannot get western tools as Japan did, & will also get very little western technical aid for the same reason and also because she starts it a time when the West is breaking down.

Moral beauty appeals & is necessary to victory before material beauty. Moral Technique appeals material technique & is more important.

This is the only thing that will persuade the masses to yield, will end their self-delusions.

The immense power of Satyagraha to melt old values & establish new ones. There is creative & it takes strong creative power to establish new values.

Each man has within him all the physical elements and all the tendencies & possibilities, the good & the bad of the whole race, & of all the animal kingdom. i.e. He that controls himself is greater than he that rules a nation, because in controlling himself he is controlling all the elements in the human & all the possibilities of human power good & bad. also being divine he has all energy.

Part of the resentment of the poor is not that the rich retain too big a share of wealth, but that they retain control &

in future the allies can occupy my  
temporary base.

Be fair trade, it is true that to tax  
imports is to put obstacles in the way  
of trade, and that does not encourage  
international trade. But we overlook  
the fact that industrialism, if capitalistic,  
does not in the long run really  
encourage mutual trade. It floods  
underdeveloped areas with goods, a fa-  
mous device (e.g. <sup>the</sup> automobile) is  
invented, industrialism finds the  
underdeveloped area of need a mine, but  
when the underdeveloped countries develop  
and want to export their produce,  
the industry of the first produces  
resists it & cannot stand the burden  
of its overhead expense, so it gets

tariff barriers. Unemployment & tariffs are an incapable companion of capitalist industry, perhaps indeed of machine, so we will end up with largely self-contained trade areas. U.S., Mexico, India, China, Canada, Brazil & Argentina will be the powerful nations then, perhaps.

The freedom of India by becoming the prestige will cut the ~~colonial~~ umbilical cord between Eng. & U.S., possibly a largely actually, too.

The 2d R.T.C. has been of more benefit to India than to gr. Br. I have shown that Godwin overestimated Br.-good will generosity (!?) It was proved that Indians are more fit for self-government than Br had alleged.

I argued to separate electorates for communities, Sir Austin Chamberlain at a meeting of the League of Nations said they were "establishing in the midst of a nation a community which would remain permanently estranged from the national life."

The Mahabharata opposes separate electorates.

"The Waste Products of Agriculture" by Albert Howard & G. T. Ward,  
Oxford Univ. Press. 1931. 7s. 6d.

No city agt. what's for cotton in  
Curator of Charleston Museum,  
Charleston, S.C.; N.C. State  
Mus., "Agde" Dray. Raleigh, N.C.

Wetted Saree, which was used for cotton.

Can make long cotton pieces on hand  
cards.

Indian papers... young India, the  
People, The Hindu, Bombay Chronicle,  
Swami, Janam Bhumi, Current  
Thought, Indian Social Reformer,  
The Anubhut, Modern Review, Indian  
Opinion

my ego is zero & I have . my album  
is infinite.

Fundamentalists ignore unemployment. Taft  
are supposed to remedy the ills of machine  
production under capitalism.

"Whosoever owns the hearts of the

manner of the East, over the world."

"Modern India" by 17 contributors  
ed. by Sir John ~~Conrad~~. 3s 6d.  
(74)

~~Gandhi & the Indian Problem~~  
~~sent at £3.14s., Hildesheim,~~  
~~Saxony, 2s.~~

The Monastic Rule. Horne Pres.  
Tulsdale, 1901.

J. Egerton

When a man's heart is moved deeply, he acts. Or at least he acts when his whole being, both head & heart, is concerned. so action is the test & proof of inner conviction of X; not trying to say "God, God, but they who do the will of — Father"

"Beauty is best regarded as a kingdom of values, and modern thinkers are agreed in enumerating three ultimate values, independent in its own right, and refusing to be made a means to any other - namely, Truth, Beauty and Goodness. --- Science, for its own purpose disregards the aesthetic and the religious demands of human nature. We therefore need a philosophy which will do justice to Art and Religion as well as to Science. ---- The deepest questions are qualitative rather than quantitative, - in other words ultimate reality is spiritual."

Dean T. J. Parsons & Modern Life.

Sanda morning Post Feb 18, 1924.

Reprinted from T. J. Mar 29, 1924

Wesleyan says in his new book -  
that the parable of the unjust steward shows

to forgiving men of sins, not only their sins  
against us, but any and all sins. He  
backs it up with the parable & forgiveness of  
sin in Matt. 6: 14, 15 L

He says a neighbor, the parable of the one  
show that ones neighbor is to also helping  
in material or spiritual way.

X's saying a children, he backs with  
scripture of god, a recent, for faith in  
god & in our guns, as in that of a  
child.

He says that X's rules about divorce do  
not apply to the body or to ex refer to  
different X's, to different personalities of  
men. Of course, a divorce suddenly with

his injunction to have the cap for his X is false.

He says what may refer to mental infusor to slumber. (I.e. give up dreams).

In the parable of the unjust steward, One-penny up the silly son of the till means representing other people as better than they are. Price of the Son. Creation. expect all forgiveness of sins is 20.

The my slander is another word for the Devil. To blaspheme on the Holy ghost is saying the good that is in everybody & in every person & in every situation. Suchesimal, such adverse sweeping criticism is very bad. cf. even idle words.

He says the parable of the unjust steward refers to the tendency to attack the Holy ghost or the good even when there is little of it apparent. Man finds what he looks for. "A good man out of the trees of the

heat brings forth good things; and  
an evil man out of the heat brings  
forth evil things. yet X  
often condemns evil.

M. Arnold - "Culture & Anarchy"

p 70. --- "a society which comes from  
having made order among ideas and  
harmonized them":

--- "a state in which law is author-  
itative and sovereign, a firm and  
settled sense of public order, is  
equally if man is to bring to maturity  
anything precious and lasting now, or  
to found anything precious and lasting  
for the future.

There is one yes, the very frame-  
work and exterior order of the State,  
whoever may administer the State, is

said; and culture is the most insidious enemy of society because of the great hopes and designs for the State which culture teaches us to nourish."

—  
Notes of talk at Ford Hall by Chinese prof of philosophy,-

### Statement by Confucius

- "at 15 (my mind was bent on) learning
- "at 30 I stood (firm)
- "at 40 I had no doubts (I was not perplexed)
- "at 50 I knew the decree of Heaven (a fate)
- "at 60 my ear (wise in) obedient (sign for reception of truth).
- "at 70 I could follow my heart's desire without  
hanging the truth."  
explain these three.
- Decum = conduct patterns.
- To learn as if not knowing & yet fear you may

lose it (i.e. idea of sensitive search, knowing what I do not know).

If you do not say 'what am I do with this', you do not want it. Encouragement of self-motivation.

Studying = group of problems in man-to-man relationship.

The basis of decorum is in sincere feeling.

Feeling = form harmony or balance.

One should both mean well and act so that others will understand 'it' so.

Decorum has the idea of a form for expressing feeling i.e. <sup>it is</sup> art.

What Segoe translates as benevolence or virtue really means in literal translation two-men minded (i.e. mind). Segoe's translation of Analects is 'out the wiles the will into English.'

Idea of judging an act by whether

would or would not like it done to me.  
Use inner standard.

This might result in timidity. So the man of true virtue must also have courage. Must carry out and do the right, the just, the obligatory.

Strong, benevolence (2-man-mindfulness)  
justice (right or obligation).

Can be applied to individual & to joint relationships.

What are the elements of knowing? Intense and careful knowledge of where your knowledge stops. The avoidance of self-deception. No preconception, no want, no I. The one who knows flows like water (indeterminateness).

See what a man does; see why he does those things; see what he acts in (i.e. the degree of relativity in doing them); then how can a man escape.

Confucius had a conception of unity - a  
oneness that strings all together. The  
way of the mean is the essence of  
Confucius's teaching.

As to Confucius, genius = uncommon  
commonness (i.e. unusual unity  
with all). This is different from  
originality.

"The opium-mindfulness of Western  
imperialism."

As to westerns apparently  
civilization is something they have &  
which nobody else has.

Money is effective partly because it  
contains symbol & a value.

Major controls machinery by banking,  
i.e. controls industry by agriculture.

The church worshipped the symbol in place of reality. So <sup>in</sup> fact.. Western civilisation is doing that with money. Worshipping the graven image.

Social cohesion goes when trust & confidence go. That happens when the leaders fail and show their instability, when symbols fail to carry message, when social, political & economic machinery fails to function.

Banks do not control credit really, but only manipulate the fact employing symbols of credit.

The opinion of the doctor stands well in view of the situation of world in India etc. Probably the Govt bureaucracy in India are telling Doctor "you let us handle this or we will all re-

sign." This together with Tory majority  
in India means that decent Englishmen  
do not mind because they cannot  
impose a different policy. The <sup>get</sup> Tory  
majority in H. of C. means that when  
~~republican~~<sup>India</sup> gets its <sup>in</sup> head that decent  
Englishmen are afraid of the result -  
the engine, that voice cannot be  
heard in Parliament. So not only will  
the opinion be very dreadful, but  
all ~~possible~~ possibilities of inter-  
friendly between Eng & India  
will be destroyed. Br. trade will  
be ousted out as well as Br. polit-  
ical power. Also the Indian fleet will  
be entirely lost to England.

New statement now 14 points out  
that is asking for settlement of commercial  
question before stating what Br. will do

most is doing what he would never ask of the Extrades & Trufflers in his own good honest party. It do my that Mr. & always felt that Mr. D. loves action & drift, & that has always been his policy & he is now 60 yrs old.

So now the Tories who have a real policy & a policy that is consistent with the implications of the old regime & the economic basis of it, will win over Mr. D. The strength of the Tories really lies in this & i. they are the logical outcome & leaders of the old regime. Gladly he found the Empire to show itself clearly, he stripped off the pretence of the liberals & hypocrites. He has indeed stripped all the trappings of western civilization.

<sup>now</sup>

The production problem may be said to

ruled by medium + money. Money problem  
ruled by credit disease, but the old  
commodity (money) idea of gold +  
silver prints. It is a psychological  
fixation because gold has been a symbol of  
power in all countries for 5000 years.  
It is a solid exchange value of gold.  
Metal is based on this commodity  
theory of money (metal for me)

Part 2

Gandhi once more has the initiative

The M.V.R. Commodity is necessary  
because it has a vague willingness to  
offer ~~you~~ to all sorts of ridicule, insult,  
physical punishment, jail etc. That is  
very hard for a good person.

If India defeats capitalism perhaps other world capitalism will be very brittle,  
like Russia. But probably not.

But if so India will need character  
for she will have to be more self-  
sufficing than Russia.

Perhaps Russia could cast off capitalism  
in because she had a streak of  
autocracy in peasant. <sup>People were</sup> ~~was not~~  
attached to it by hatred, as in  
Germany. I think India will  
have a social revolution a nearer time  
before Germany, England, and  
France.

In my pamphlet on "Gandhism & Socialism" I  
have urged Indians to have confidence in their own  
indigenous methods & modes, just as I did in  
both my earlier books. For this reason these books  
 appeal to Indians who are yearning for power expression  
 & to get rid of inferiority-complex.

Send copies of my Judlin & Donahue pamphlet to loan

✓ 1. J. H. Holmes (2) on fertility  
From reading  
✓ 2. Bradford?

✓ 3. Norman Brown

✓ 4. Upton Sinclair

✓ 5. Alan

✓ 6. Carrie

✓ 7. A. F. B.

✓ 8. Farneth (?)

✓ 9. Blanche W.

✓ 10. Simba, Ph.

✓ 11. W. G. Elliott (?) loan

✓ ~~12. S. D. B.~~

✓ 13. ~~also~~ loan

✓ 14. Clara Ordway

✓ 15. Scott reading.

✓ 16. Visiting India prof. (?)

✓ 17. Miss - t w. 2.9. u.

✓ Fred Denby,  
✓ F. V. Middleton

Doing spinning or manual work every day helps one to maintain a proper sense of proportion.

---

Tying the rupee to the pound whilst the pound goes off gold will in India as well as in England, reduce imports. That will help cut down the income of the Indian Govt. Also much gold is being drained from India now by govt. So India will be left in poverty. This will compel use of Charkha & Swadeshi goods & complete simplicity of living. Gandhiji's program will be enforced.

---

Re. 1/- of £. in "Suez Canal & the Far East" by Freda Utley - Allen & Unwin 1931. 16s.

---

Whitting House

330 West 47<sup>th</sup> St New York

Dec 11.  
1921

He was fear that Gandhi & the Congress were committed to agitaction. He says the willingness to recognize certain foreign debts is proof. But San Haran points out that Russia has already settled <sup>& paid</sup> all its debts to Poland & several other border states, & is ready to negotiate all old debt if other countries will recognize <sup>is</sup> <sup>the</sup> <sup>new</sup> government by Russia.

But what he does not & cannot see - the Entente is to procure greatest ~~men~~ devotion to the war as to transform all the holders of power. After all, it is the selfish use of it, not its private or individual

control which counts. The dedication to  
public use will be effective even if  
not made legal & distinct. Or  
that may come later.

The only legitimate use of the word  
phar "fear of god" is desire not  
to be separated from god, or perhaps a  
sense of weakness without union with  
god

Anger and fear are a desire to separate.  
But you cannot separate in the realm of  
deepest realities for these time & space  
do not exist. N.Y.R. may remove the  
anger of the violent attacker, but it meets  
the underlying unity at the same time.

"Integrative Psychology" - Wm. H. Marston, C. D. King, & E. H. Marston  
Harcourt Brace & World Publ., 1936.

The moral revolution involved in a successful National Satyagraha campaign in India will take care of the matter of timbering over it. There can be no means unless the peasants rise en masse, and that process & the tax officials will clear out landlord control. The peasant will will prevail & Gandhi will not only accept but will apply, I think, under the same idea as he did at Dharavada salt fields, <sup>i.e.</sup> that you & landlords had taken that which did not belong to them so the income by the people is only a vibration to them.

Quote in other words re Dharma.

### Satyagraha

In Class War chapter my "first develops the best instrument of social control, then let the masses handle things as suits them best. Satyagraha controls propaganda (of pamphlet) and is itself a new value, so that upper cast cannot enslave the people through their minds. Satyagraha values for tolerance & social and economic freedom. Cf. passage in *Be of It* & in pamphlet.

The hardening of the heart due to pride also steals the resolution & discipline & devotion of the masses and purges and strengthens him to

create more his own form of life and  
thus assumes its subsequent survival.  
Purifies him.

Peace can be had by paying the  
price. The unselfish people must  
pay the first instalment & teach the  
others to get rid of their selfishness.  
Eventually, all must pay the price.

In the V.R. Book, there are sometimes chapter  
and quotes from Guru Dharanam, as to  
attitude toward it. He says a cloth  
& buying of foreign cloth fit in with  
boycott policy & explain his attitude  
toward it. If a true verismus. Creation  
of a system of values; i.e. private it.

In the book elaborate on idea that a leader must be religious. cite "Hymns  
Scanned knife & Prospects of Human-  
ism - gold Home, Std., 23 Savoy  
London 1931.

Andrew tells Sankey that Bryan is essentially a conservative & Sankey believes him because the sick is father of the thought. This is the same way Br. are hoping that J will hold back his <sup>conservative</sup> followers, & so the latter are not being invited yet. But I think that J. is a radical in the true sense because he is guided by spirit & truth. He moves slowly only because because that is the natural rate of organic growth. But he has been going steadily more radical in thought & action all his life. He broke with Br. engine in 1920. I-

Dharmappa will ride the horse with  
conception of private property. Death  
paper power key industries in  
control of State. Agriculture is  
certainly a key industry in India.  
A while Bapu is in jail presents  
will be active. The movement of stay  
camping is in landlords &  
invades their ownership & redistribu-  
tion of land. When Bapu gets  
out of jail he will sweep that  
charge, I believe. So it will be  
a real social revolution

In my pamphlet I set that  
method evolution makes always  
naturally look to Be as superior.

Underlying aim of unity is one

imported the justice, for justice implies individual & operates.

I am in how Mills <sup>(A P man)</sup> gets importent will  
gandhi, he cont wanted to, &  
g. does not regard the meaning of con-  
migrative upto question is not  
importent. He lets Mills know it, &  
that lets Mills pride.

The concept of probability lies in its  
antecedent implication of time. Spirit is  
timid. i.e. Resistantly spiritual with  
is not notable. They imply an.

Revising yourself by soft-paddling down  
modesty to be flattery by mentioning that  
is very lesson of eternal inheritance & accura-  
tion.

- See of K
- Send Copies of Khadi 2d ed to  
see older lists with
- 1. U.S. economist
  - 2. Whittington Home Send copy to
  - 3. Allen & Unwin Miss Marshall, in action
  - 4. Elmer W.E. 80) U.
  - 5. Murray
  - 6. Scott Murray (?) 20. Upton Close,
  - 7. Morris
  - 8. A.F.B.
  - 9. Don Gregg See Harris' book
  - 10. Hal Wren ~~a~~ Upton
  - 11. B.M. Jeffer
  - 12. A.F. Furth
  - 13. Pitt-Sande (?)
  - 14. Community (?)
  - 15. W.Y. Elliott.
  - 16. W.C. Dunn, Upton
  - 17. Norman Brown.
  - 18. H.W. Bradfield
  - 19. C.F. Andrews

~~Dec 18.~~ This week Dr. Mukherjee (Dr. S.)  
 wrote the end of the R.T.C. New statement by  
 goes to Madras. Others have had time to  
 conceal their disappointment & anxiety about  
 the future. <sup>unique</sup> Ghandhi's power is stand at  
 least by implication. The December of the  
 Round Table's while on India, written from  
 India, is far less cocky and one of Dr.  
 parents in India.  $\frac{2}{3}$  of it is devoted to  
 speculations about what action of Ghandhi  
 would demand him to go to the R.T.C. The  
 rest is about financial difficulties. It  
 admits that there is increased hostility to  
 govt among all classes, even the  
 landlords. They are now because of govt's  
 tax ~~and~~ <sup>tax</sup> ~~annexation~~ <sup>annexation</sup>. Middle class & peasants are  
 because of increased taxes.

S.K. Patilippe in next article in The Survey  
 has to show how Ghandhi was put in his place

when he got to London. The Br. are  
trying to implying that Gandhi's  
view & does not count so much as he  
used to, that is note in the Round Table  
articles also. The wish is father of the  
thought.

The row over debts & reparations in  
Congress means friction with Britain  
& perhaps more likelihood of upset in  
Germany with consequent financial  
weakening of Br. finance. So Br. will  
be less able to stand the strain of  
trouble in India. It is significant  
that Churchill is apparently saying  
nothing about India in public speech  
in America. America may become much  
more critical of Br. Maybe Underly's  
talk about greater prosperity for U.S.  
is based on Idea of fall of g.Brs

It is clear that each country in self-defence is tending to become more self-sufficient & self-contained. This will be based on Gy-Ba.

---

If India wins her ec as well as political freedom by N.V.R., the aversion to reliance on Indian methods together ~~and~~ <sup>as</sup> opposed to Western methods, together with the general tendency to ~~rely~~<sup>rely on</sup> self-sufficiency ~~set~~ in every nation, - all this will tend to put a ~~ring~~ <sup>also Gandhi's party will</sup> in ~~surrounding~~<sup>surrounding</sup> a India ~~in~~ <sup>also Gandhi's party will</sup> ~~in~~ India. The ~~democracy~~ <sup>democracy</sup> won't be easily.

The draining of Indian gold by R.S. at this time is undoubtedly against Indian bankers & industrialists & helping to move the Congress thence. That together with the Br. industry in

southern toward British & Frenchmen  
will strengthen Indian traders, bankers  
& industrialists. Practically all Indian  
people are being forced into antagon-  
ism to go. Even those ~~are~~ like  
the moderates who will not actively  
help the Congress, will not help  
go. either. Once the struggle  
gets going strong, the momentum  
& energy of the Congress will overtake  
all barriers.

The Round Table Article above  
noted criticises Ghandhi for agreeing  
or not to meet with British by  
negotiations. And for pointing that the  
criticism is evidence of an unwise  
conscience, it misses the point that the  
points are the most important element

in the whole situation & that you must  
keep faith with them at all costs,  
and because you'll lose broken faith  
with them, if is bound to start  
and dissolution again.

---

Does the growth & change of character  
of human consciousness predicted by  
Gerald Heard have any bearing on my  
theory of money?

---

Is there something inherently wrong in  
trying to symbolize trust by money?  
Why are Buddhist priests forbidden  
to use money? Is such an attempted  
symbolization a mode of violence or of  
entitle? ~~Don't~~ How does it work out  
its ill effects?

When bankers want govt to negotiate  
their debts & yet to maintain private  
debts, they are destroying people's faith  
<sup>& in capitalism & money</sup>  
in govt & thus ruining the instrument  
(state)  
, which brings them their greatest power.

Bankers are miscreants. They are using  
govt to a certain extent, to create large  
and new, & then using them to  
destroy part of them, for banker's benefit.  
But bankers want people still to pay  
taxes to govt & thus to bankers. It will  
not work. U.V.R. will see to that.

When Dr. bankers talk about their  
many responsibilities as auditors to  
govt they are trying to disguise their  
heavy profits. They want

Query whether it is important for

me to write my ideas about economics for other people to read. Why not live them quietly instead? More writing, less writing, more influential.

---

In Lawrence Hyde's The Prospects of Humanism, Guild House, Ltd., London 1951, several interesting passages are on pp. 35, 36, 57, 58, 59, 60, 61, 63, 64, 69, 85, 86, 89, 92, 94, 27, 99, 101, 102, 103, 106, 108, 110, 118, 121, 122, 123-125, 128, 132, 133, 134, 135-136, 137, 138, 144, 147, 148, 150, 151, 154, 164, 164, 165, 166, 167, 171, 173, 183, 184, 189, 204, 211, 212, 215, 217, 218, 219, 220, 221, 225, 227, 232, 235, 236.

p. 121, "The only safe attitude toward aesthetic pleasure is to regard it as something which offers itself by the way, as a delicious, but subordinate, element in the process of orient

ating myself to spiritual reality. The primary obligation laid upon us is that of saving it my, point to them to freedom and truth, the manifestation of which is attended by beauty and joy. Once our eyes wander from this central objective we are lost. We become specialists in sensations, and in the end the very pleasures which we are seeking turn to dust and ashes in our mouths.

pp 133- 135. --- "For it so happens that without really facing the deeper problems of life one can get acquire a sufficient acquaintance with the fundamental issues to be able to enjoy their presentation in terms of art, while, at the same time having no strong impulse to modify the actual conduct of over "own life."

Hence we find among the cultivated numbers of people who are sufficiently sensitive to read Proust or Ibsen with pleasure, but whose passion for truth never quite reaches the point of provoking them to act. Their responsiveness thus serves only to provide them with the opportunity of indulging in a sort of spiritual parasitism: they are thereby enabled to deal with the deeper problems of existence in purely symbolic terms. The consequence is that on the one hand they never come to understand the creations of the artist in any real sense, and on the other their inner lives are poisoned by the lack of continuity between their consciousness and their being.

" no truth can be properly understood until it is not merely contemplated, but actually lived out. And here the contrast between the artist who has created the work and the cultivated person who is admiring it presents itself in the sharpest relief. For that which is written, composed or painted by a true artist represents only, as it were, one facet of his personality. The same consciousness which finds expression in creation on the plane of the imagination finds expression also on the plane of life. He may, indeed, be undiscerned, infantile, or morbidly sensitive; the man of inspiration only rarely succeeds in attaining to a true equilibrium. But his deep-

53

at stirring, at least, is to live organically, to translate vibration into action. The peculiarly realistic attitude to experience which finds a reflection in his art is reflected also in his dress, his speech, his way of living, his attitude to human relationships. All these branches spring from the same root.

(134)

"The case of the average cultivated person is widely different. He is laudable enough in his appreciation, but he thinks promptly from involving more than his mind in his association with truth and beauty. He reads and prefers to enjoy such writers as Katherine Mansfield and D. H. Lawrence. Yet in almost every paragraph over which his eye passes there is either a direct or an

implicit challenge to his actual mode of living. If he were really to identify himself fully with the standards of truth and integrity which are maintained in the works which he is studying, he would almost inevitably be driven to change his whole mode of existence. These people refuse to make compromises ; he himself is compromising all the time. They stand for spiritual freedom ; he is the slave of a hundred conventions. They are prepared at every point to take risks ; he is dismended by any prospect of uncertainty or implementation. They are almost wholly immune in their personal relations ; he is afraid of

either speaking or having the more intimate truths. It is difficult therefore, to regard him as being anything else but a sentimentalist — a sentimentalist who is violating his own integrity by attempting to live on two different planes of reality at the same time.

"Pigmally enough, there are no people who are more untrue to this fact than the very artists whose work gives rise to this <sup>particular</sup> state of affairs. Toward the poor and simple they are absolutely more than kindly. Up to a point they are even like to tolerate the vulgarian, provided only he has a certain degree of vitality. But for the refined people who are content to come to terms with truth on the plane of the

imagination only, they have a barely concealed contempt. In one sense, indeed, art is the real enemy of culture.

"Finally, we have to consider the fact that the most serious price paid for the failure to take action is that the individual never really gets down to those issues which are important, not in the abstract, but for him alone. In simple terms, he never properly finds himself. He may have lofty ideals, he may be tolerant, charitable, well-natured; but while he is still living on the plane of generalities he never fully possess the truths that he contemplates. The whole man has never become completely involved in the

process of adaptation. The steel needs still to be tempered. As a result, he can never bring the full weight of a matured personality to bear upon the issues with which he is dealing. It is for this reason that the speaking and writing of the more academic type of thinker usually have about them that faint and unconvincing quality which is so familiar, yet which it is so difficult to define with any exactitude. What is said is true; it may even be profound. But somehow it has no cogency, sting or power of penetration; it does not come from the right place. It is not the fruit of real personal experience, not truly possessed. We nod our approval, yet a short time after we have laid

down the book we find it extraordinar-  
ily difficult to recall what it is  
we have read. The gift has not  
been isolated from a true centre,  
but reflected gaudiously from the  
clouds. We turn with relief to the  
living writer, even if he is treating  
of less significant themes.

"What it all comes to is that the  
average cultivated person is spiritualized  
at the periphery but not at the  
core. Everything is all right but  
the fundamentals. There is sensitivity -  
ness, imagination, <sup>logicality,</sup> "maturity," but no  
true maturity, and little grace or power.  
The man at once charms us with his  
command of the more superficial  
levels of experience and disappoints  
us by his failure to deal with funda-

mentals. His consciousness is not segregated from the central font of his being; the ray has not mounted from the roots. Deep down his is the whole time on the defensive. Although he moves freely and confidently about on the plane of idea, he is defenseless against one ray from the solar plexus. Silence discloses him. When he is deprived of his pointed intellectual weapons he finds himself unable to compel or persuade. - Although he knows a great deal, what he is is something relatively insignificant."

p. 86. "Kindness does not come primarily from being kind; it comes from attaining to a state of which kindness is one of the stellar manifestations. This is to

say that a person who deliberately sets about to be contentious, apprehensive, and suspicious, will not reap a valuable harvest. But it is true too that, apart from the fact that he is thereby seriously exposed to the danger of becoming off-righteous, he is not dealing with the problem in its fundamental aspect. Our radical task is to turn inwards and change ourselves; the rest will follow."

pp. 101-102. -- "He is intuitively aware that in so far as we practise the separation of our individualities at the expense of the unity which they together constitute, we cut ourselves off from the deeper levels of being. For the whole is not merely the sum of the parts of

which it is made up, nor even the organ in which they perform a function: it is the one, the unit. The individual only becomes truly alive when his is more entirely forming within his own person the more comprehensive type of the One. Hence his parents desire to blend his being mystically with that of his fellow-men, his desire, not merely to co-operate and fraternise with them, but, in a sense, to be them as well. No Pagan could have said with Horace, 'that "we are all of us responsible for all of us"; a that "any person participate in the guilt of the fellow-men".' ---

P. 151. --- Further, the individual, as a unit, is hardly ever able to believe with real deliberation. He is not acting between

he knows deep within his being that this is what he must do at this particular juncture. He is not acting because he has discerned by absolute introspection that he will violate himself if he behaves otherwise. He has not identified himself with his deeds in any profound sense. He acts usually because, after balancing things up, there is but one to be what is left, what appears, after all, to be the best thing to do.

"But it is almost certainly not the best thing to do. It much matters the critical intellect cannot decide; the decision must be made with the whole of the man's being. Otherwise it is only a pseudo-decision; the result of being looked outwards.

upon the concrete possibilities before one,  
but not inwards, so as to discern the  
direction in which the deeper life is  
flowing within the soul." --  
p. 166. "In private lies the tremendous  
desolation which is undergone by the  
person for whom definite religious faith  
and practice are no longer possible. As  
there are no rite and ceremony in  
which he can participate, he loses  
the enormous privilege of associating  
his physical body with his most  
profound states of mind. He has no  
means of unifying the aesthetic and  
the devotional element in his soul;  
there is no meditation in his private  
life for regularly bring his  
thought back to a centre for which  
he can derive sustenance and power,

no routine for reinforcing his flagging aspirations and resolutions. He has no means of symbolizing the unity of all in the One in terms of physical association. He never has the privilege of attending a gathering which is spiritually sacred in character, which is held in a place set apart from other places, in which ~~not~~ may ---

--- But any mode of expression which is to be at all satisfying must involve action. And to express one's sense of unity in action means something more than being charitable and tolerant to those with whom one comes in contact, or bestowing one's approval on movements which make for the breaking down of cultural or economic

(and the)

varies. It means what Germans call 'getting together'. ---

p. 118. "I do not mean that a man cares there is any other come open to him. In seeking to associate themselves with existing religious organisations of a traditional type, they are, I am convinced, following a perfectly right instinct. For any individual who is truly possessed of the modern consciousness no other comes possible. The religion of the Church is a dead religion; on that point one need never fear. What I want to emphasize, rather, is the fact that it is little use for modern educated people to pretend that they can get along without any religion beyond the vague abstraction of the cultured."

The above at p 161 was on the  
q. of money & its defects.

Be careful that my N.Y.R. book  
does not sound self-righteous. Remedy  
is religion. Don't be too slight in treatment  
of religion

As long as G.B. was world's  
greatest cr. nation she needed free  
trade so that others could pay her  
easily. Now she has stopped being the  
greatest & she no longer feels need for  
free trade.

Gandhi is destroying & old govt  
control over ~~the~~ schemes of value, but  
by putting religion into politics &  
strengthening religion is practically, he is

reviving an old & enormously powerful  
sense of values, - religion, - the most  
powerful & lasting of all. Doing  
what Lawrence & Hyde agrees for.

DECEMBER 4, 1931

# THE NEW LEADER

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of European govts  
default on their  
debts America will  
not loan money to  
them to finance a  
new war in the  
near future. With  
this breakdown in  
sanity of inter-govt  
agreements, all treaties will become useless  
& the prestige of all govts will be  
weakened also.

European govts  
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debts America will  
not loan money to  
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new war in the  
near future. With  
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sanity of inter-govt

Tugedy is the contrast between our hopes & ideals and actual accomplishments or events. Suddenness is the contrast between what we profess & what we do. ~~Do~~ Perhaps it comes when we realize that our consciousness has been bidding us as to what are really our ideals. Suddenness involves a lowering of the unconscious currency.

---

apparently the Dr. have offered the Moslem League the chance to ~~the~~ Indian and some jobs if they will stick to J.B. Very well. At this try. Moslems can't elect tops any better than Hindus. Moslem wants offers made to Hindus also. If presents are for Gandhi, he can prevail over the Moslem League.

---

The failure of the Prince of Wales visit to India in 1920<sup>21</sup> was an indication of a failure of the use of social flattery as a political bond for India. This is with India.

---

For Hartford & Philadelphia get together

- 1) Statements of Dr. & others on joint & separate electorate & on H.-m. panel.
- 2) Membership of Congress - size & make up.
- 3) Representative character of R.T.C. delegates
- 4) Done on censorship.
- 5) Doze on Bengal ordinance
- 6) Number of Nationalist members
- 7) Re Ambedkar or Gondhi as esp. of untouchables
- 8) Statements of Gondhi on Congress position & power.
- 9) Statements of Dutt, Macdonald & Savete on futurity of reparation.
- 10) Congress platform

Give them something of prophecy a new of interpretation & a statement of existing situation, a statement of working of R.T.C.

Use also my Indian Review article & the  
simile of war at 21. Why now - why not.

---

England will not last as long against  
India as she did against the Boers or  
vs. Ireland. In the S. African war England  
was still full of illusions about war &  
its glory. Not so now. Both then &  
against Ireland there were not many  
outside inducements or financial  
weaknesses. Both then were small  
nations in numbers and territory.  
Both then were wholly violent struggles.  
Britain is a little more humble now  
than then, a little more tired of blood,  
<sup>less self-confident</sup>, a little less  
self-assured, a little more  
doubtful of her record and of her  
future. Here the Indian civilization is  
entirely different & more in reasance

than Ireland was. How the sympathy of all Asia & Africa is behind India, - a tremendous imponderable. While it will help make Britain desperate, it also lowers her morale. Nothing like Gandhi's visit took place in the other struggles. The other countries of the world would be more pleased to see England fail this time than at the two previous occasions. America is watching andly, for U.S. method of conquest is purely more purely economic & : the failure of Br. military methods does not damage our imperialists, in project, as much as it damages the French, for example. So ~~Br.~~ will not the financial linkings will embate world opinion in Br. & : she will not get much moral support from anyone.

Europe's home problems will prevent London from being Berlin in its turn I think. There is really a financial & commercial war going on now that makes England as much as France weakened her at time of American revolution.

If the good part of my action are really God's (of Jite) then nothing that an enemy can do to me can hurt that.  
∴ No need for anger, for no real loss is possible.

Strong determination is needed to control myself.

A constructive (social & economic) program enables one to get rid of the bondage of hate.  
∴ Work out discipline & program in

great detail over all fields.

I want in military chapter a reference to  
this I , and say that the military men  
know more about the human heart, than  
we ever know all the and more too.

H. R. Murray. Until May 26, 1892  
of American Goods Co., Boston, Mass.  
President, W. Eliot College

If people take suffering in the right  
way it becomes creative, spiritually & morally.  
We do not pity the mother, too much, for  
the suffering she undergoes in giving  
birth to a child, because we know  
she is creating something that is worth  
the price. So we ~~should~~ need not and  
probably should not pity too much those  
who undergo voluntary suffering for a

fire & great came. 2. of the Indians.  
Their suffering is ~~existing~~ to be sympathetic  
with & integrated as much as possible,  
but not made too much of. Above all  
there should be no self pity in  
~~the chief effort of Buddha should be to~~  
Themselves help the creation.

Buddha founded his plans on the  
will of suffering. But the nobility of  
soul, like a Gardener, voluntarily  
undergo suffering in order to create.  
No is nobles. Suffering is perhaps  
invariably necessary to create something  
valuable, <sup>and</sup> in this world of space & time.  
So to use suffering as a reason for wanting  
to escape from this world is simply  
to say I want to leave this world  
because it is what it is. A dodging  
ethics. Does not wholly sound.  
But perhaps Buddha has been misap-

wanted. Perhaps he did not lay so much stress on suffering as an end.

If suffering is necessary for creation, to want to avoid suffering is to want to avoid creation.

---

In first chapter of WVR book bring out the building up of a new social order & i.e. the constructive processes & new values. Perhaps - a footnote don't let my last chapter out self-ignition. P. 17<sup>o</sup>

In review of my pamphlet emphasize point, overlooked by Slope, that Goddheim in & has already begun to incorporate certain of the really best elements & features of socialism. I met my doubt as to non-violence of large scale organizations.

Perhaps one of the defects of my way is that it tends to release people of the majority of

taking action in order to create a minimum  
of p. 166 above. In this respect it is like  
parliamentarianism & even like machinery.

It is barely possible that Grudin will  
suspend the calling and dissolving if he  
finds the country has not yet sufficiently  
organized & ready for it. Then it will  
be a retreat to reform the ranks &  
train again. But I doubt whether that  
will now be feasible or desirable. He  
is undoubtedly playing for time & to  
get fully informed & to put new  
spirit into the crowd.

Money, a symbol, and a largely  
mathematical is perhaps more a matter of  
mind than most symbols. Of course it  
has its emotional connotations, too, & they

are strong. But because it is so strongly intellectual it is less a symbol that affects us whole being than others. It tends to stay from time to time in one or another of the three ways. First that is more moral than intellectual, while way is more intellectual than moral.

The moral you get is, - kindness is one of the powers of the master.

The pamphlet, what I have described is not the way Gurdjieff's mind works, but that is the result of his direct simplicity, at the written political terms.

Night went in pamphlet that J.P. Morgan has Eng. country estate at Wellow and his son to offend.

One reason why ~~some~~ U.S. firms & industry will not be especially hostile to fall of Br. power in India, - and from our eagerness for a greater share in Indian market, - is that since U.S. does not depend so largely on foreign commerce & Br. our economic system is not specially threatened by the principles of foreign boycott or growth of Indian industry or handicraft. Also our policy does very less on political methods & more on money and info still than do those of Br. We have gone further with the policy of establishing U.S. controlled factories in foreign countries than do Br.

Probably the main tool after the strike is our Indian industrialists who went capital will tend to come to the

us for it. Ghandi's influence would tend to stick to London, - a hindrance. Indian Trade may yet be the hindrance with which India will ~~overrule~~ prove coal on the land of a defeated Britain.

---

When the Br. Labour party talk of their fears for the ~~exp~~ workers in a free India, what they are really afraid of is the loss of Br. trade & mfg. Ha, ha! Oh the subtle moral tact!

---

Next comes into the pamphlet the myth that ~~a~~ party & non + contempt + will act as a censoring & is an instrument of government

In 1932 may British will go to India to  
see things at first hand. e.g. can.  
Thompson.

The Pope's appeal to a Gandhi shows  
how the Church is controlled by State (Br.)  
& political classes. Pope can't stand all  
intervened by Br. League & offices. Also  
how modern Christianity fails to recogn-  
ise and understand the spirit of Christ  
when it is embodied.

The De-Tariff means the beginning of  
a more self-sufficient & is a less  
exploiting & less parasitic England.  
She has been compelled to become less  
parasitic. It came about partly  
because of break-down of money system,  
of development of native industry in  
former markets, of increased nationalism

in other countries, & break down of expansion

---

The self-deception of the Englishmen is a defect of ~~no~~<sup>one</sup> one of his qualities, i.e., moral character. He always puts a moral gloss on all his actions & he can be exposed by Satyagraha which will end his pretensions by revealing them naked to the world and to the Englishmen himself. The fall of Br. Empire will, though its financial, commercial, industrial, political & social experiments, do much to decrease the prestige of vice in human organization.

---

The Br. policy of ignoring facts they dislike works beautifully so long as Br. prestige continues. For they can be sure that other people will ignore such facts also.

But as soon as Br. prestige collapses, the  
ignorance is only laughed at by the rest of  
the world, & the Doctor will be driven  
into changing his mild belief of a  
country or more. It will ~~not~~ <sup>intellectual</sup> enforce  
more careful thinking and greater honesty  
in Britain.

Part of the case for the change to  
Br. tariff policy is then loss of  
ability to compel India to absorb all  
Br. wants to dump.

The next thing for me to do, if  
possible, is to draft a set of field  
regulation manual, a book of training  
for individual & group Satyagraha,  
one for India & one for U.S. in  
western ~~part~~ terminology. Such a

with my ideas about education. See Begnis' rules & ideas. Also my pamphlet & book on Satyagraha. Perhaps also some of my ideas about money.

---

Jan 3, 1932. The cable of protest from Dandekar to Wellington & the telegram from the Indian Welfare Secy. of Bombay (largely Br. & Br. inspired) both are strongly indicative of divided Br. morale at the very start. But the Towns have the last in their mouths. Undoubtedly many new plans will be used by Indians. The Viceroy, making magistrally a penal offence is speedily bad policy & will go far to ruin the Br. cause in the eyes of the world. Br. policy is being stripped naked of all its pretences

Undoubtedly Ghandi on his way home derived a lot of new ways of building up a new Indian govt inside the old and new ways of defeating the old govt. The women will take a part that will offset any advantage govt will get from stopping mails etc to Indian merchants who help Congress. That will develop purely Indian banking & give it underground & thus lessen Britain's financial hold over India. Every step Britain takes alienates more groups of Indians. And as these Indian groups which adverse to Ghandi are driven his way, they come more under his influence.

---

For Hartford

What the struggle means:- Day 21 analogy. Attitude of

parents agents' friends. Effective import all  
to dont think I was under a duty, my duty as friend, it  
must be done, only my duty as friend, it  
that is necessary. Some Indian differ. Some

attacted to Dr. fit a tone in US/Russia.  
CFR's tone

Methods used. W.R. moral jin jitan. Fulfils all  
of types of war. Discipline. Some break Dis-  
cipline & resistant. Not as many as last  
9 months - in 1 month of Chittagong: no  
need for aggressive ordinances. Boycott.  
Refusal to pay taxes. Sedition?

Probable result. Victory for India.

The in Gandhi. Only the people who have  
not met & talked with him can use  
such adjectives about him. Design  
of his personality. Anti-Sex, R.T. anti,  
Rally, etc.

R.T. a definite organization.

Some say tell about "deep selfdom". Consider the point  
that Gandhi's ideas, from our side in his control,  
use electric like ideas.

of p. 179.

~~If~~ when England loses, there will be a  
~~in whose~~  
great struggle, between Germany, France &  
Russia. Perhaps Germany might ally with  
Russia to defeat France. Germany will  
have the greatest industrial machine  
still. America will be strongest  
national power in the world for awhile.

The starting again of civil disturbance

has opened a channel & released the pent-up & disciplined energies of India. There will now be less Indian nature I think. So significant that Sardar Bose spoke only of starting W.R. in Bengal. They all believe its cover over. By pamphlet had only 2 months to work in. It will add to role of my cotton books. I believe that so many of the schools & colleges in Bombay closed for this festival, as many will do. More youth & more women in on this. Well not how straight till start for & which is the at first beginning. By Feb 1st there will be English voices of protest & doubt, I think.

V. J. Patel & S. Bose cannot understand that Gandhi is not compromising but being sent to the Br. & showing up to all the world the Br. lack of democracy

In W.R. book upto 3 again

slavery as an example of hindrance in  
Jin Jitun also up to J's last offer  
& to his Sando trip as examples of  
N.W.R. tactics. On the Waller agreement

---

Jan 5. The split in the modern League &  
resignation of its Pres & Secy and its evolution  
as N.W.F. tactics of govt, all at this early  
date, are important. Very clearly the Tories are  
desperate & very frightened, or they wouldn't be  
so hasty.

The adverse criticism of Stanley Baldwin's  
view on Wellington's policy is another crack in  
<sup>also Jinmal's adverse comment, & Benthal's telegram</sup>  
the enemy morale. Later, these cracks will  
close when the real meaning of the struggle  
comes home to the British. Some of them  
now think it is only a question of  
presenting India with more ups. They do  
not visualize the end of empire.

The new R.T.C. committee do not sail from England till Jan 15. Land in Beijing is about Feb 1. By then so much ~~news~~ will have happened that they will not be able to get any effective help from any Indians. Indian moderates will not dare to make any promises; Muslim defection will put a crimp in that quarter. Even the Pines will be highly non-committal. So the double-handed policy advocated by Jinnah cannot be worked after the single handed policy has been so frightened for a month. If they let Jinnah out again he will require more than promises. Wellington will not be able to do as much as I wish <sup>the exertions of</sup> on that sort of stuff. Also they <sup>the exertions of</sup> the Tengs won't wait very long for enough months to start the social revolution. Once that starts, I do not think Beijing will try to stop it.

# Index

Indian situation 1, 3, 10, 10, 14, 19, 20, 24, 25, 28, 29, 30, 31, 33, 39, 41, 42, 43, 64, 65, 66, 68, 71, 72, 81, 85, 87, 88, 90, 93, 94, 97-102, 103, 105, 106, 108, 109, 110-114, 115, 116, 117, 119, 120, 125, 126, 128, 137-139, 140, 141, 143, 144, 146, 149, 155, 155, 156, 177, 178, 180, 186, 190, 191, 188, 189, 191, 192, 193, 196, 197, 198-9

NVR in general 71, 78, 80, 105, 106, 122, 123, 128, 148, 182,

## Other books

(15) NVR Book 4, 6, 12, 15, 17, 46, 47, 71, 76, 79, 80, 81, 82, 85, 87, 90, 91, 103, 105, 116, 117, 119, 120, 121, 122, 134, 140, 144, 145, 146, 147, 148, 149, 150, 176, 182, 183, 185, 187, 191, 192,

Capitalism & Civilization 1, 2, 4, 7, 10, 15, 16, 18, 19, 26, 28, 29, 30, 35, 40, 41, 42, 45, 46, 77, 81, 85, 96, 106, 110, 121, 123, 124, 125, 127, 132, 137, 139, 155, 158, 176, 177, 190, 196,

Money 1, 6, 9, 10, 15, 17, 29, 32, 41, 43, 78, 79, 81, 85, 93, 104, 109, 121, 136, 157, 157, 158, 161, 165, 183, 186,

Large & small organization 44, 80, 85, 96,

Machinery 10, 36, 39, 143, 176,

Schemes of values 1, 3, 4, 5, 7, 8, 10, 12, 13, 29, 64, 71, 82, 95, 96, 110, 117, 121, 122, 123, 128, 137, 158, 183, 179, 190,

Sadbhava 2, 9, 10, 27, 42, 46, 41, 42, 43, 46, 63, 64, 69, 77, 78, 80, 80, 82, 87, 106, 107, 108, 111, 122, 123, 127, 128, 129-132, 133, 145, 150, 158, 159+175, 182, 181,

Agriculture 126,

Gandhi 4, 6, 74, 96, 76, 79, 81, 83, 88, 95, 105, 144, 149, 159-175, 176,

Science

Education 5, 42, 64, 80, 82, 84, 87, 104, 105, 106, 122, 128, 143, 159-175, 183,

Solar Power Concept 7,

Art. 121, 122, 159, 160, 162,

Sybolism 1, 9, 13, 16, 25, 30, 121, 137,

Higher Mathematics 151,

Sex or marriage, 43, 130,

Psychology. 26, 42, 46, 105, 143, 141, 146, 178, 157,

Diet & health 26, 44,

Indian miscellany 26, 126, 127, 141,

Quotes 27, 47-63, 63, 129, 132, 133, 154-175, 114, 108, 106, 83, 129, 129-131

Review of 2nd K. book 6, 10, 25, 30, 88, 117, 119, 124, 127, 136, 139, 143, 144, 155,

Books 8, <sup>26</sup>36-39, 126, 128, 143, 146, 159, 149,

Plans 4, 6, 12, 78, 84, 86, 93, 105, 109, 118, 142, 144, 179, 192, 195,

Suits 127, 142, 118, 140, 152, 159,

Russia

Hartford talk.

Address 177, 183, 26, 144, 128, 93,

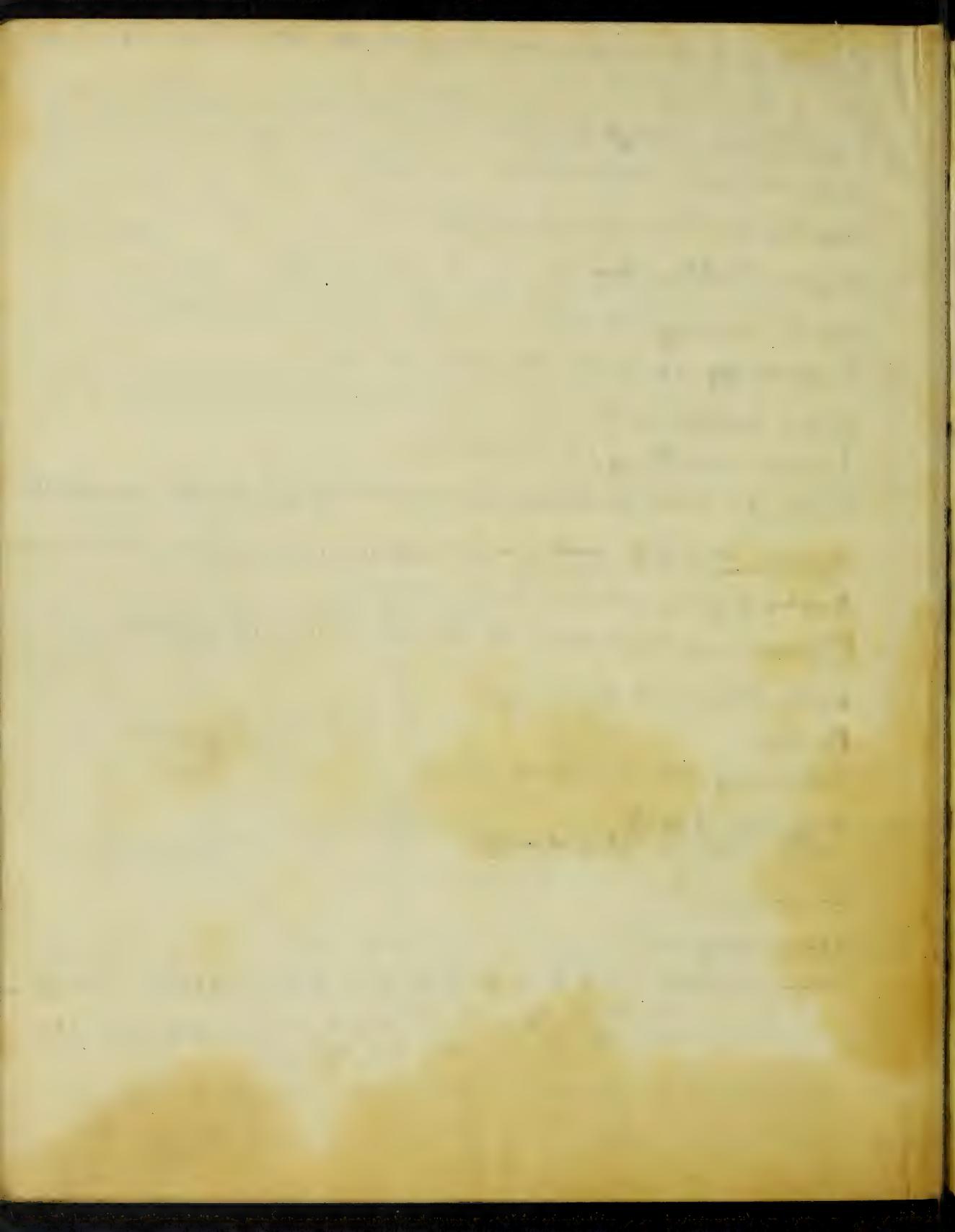
195

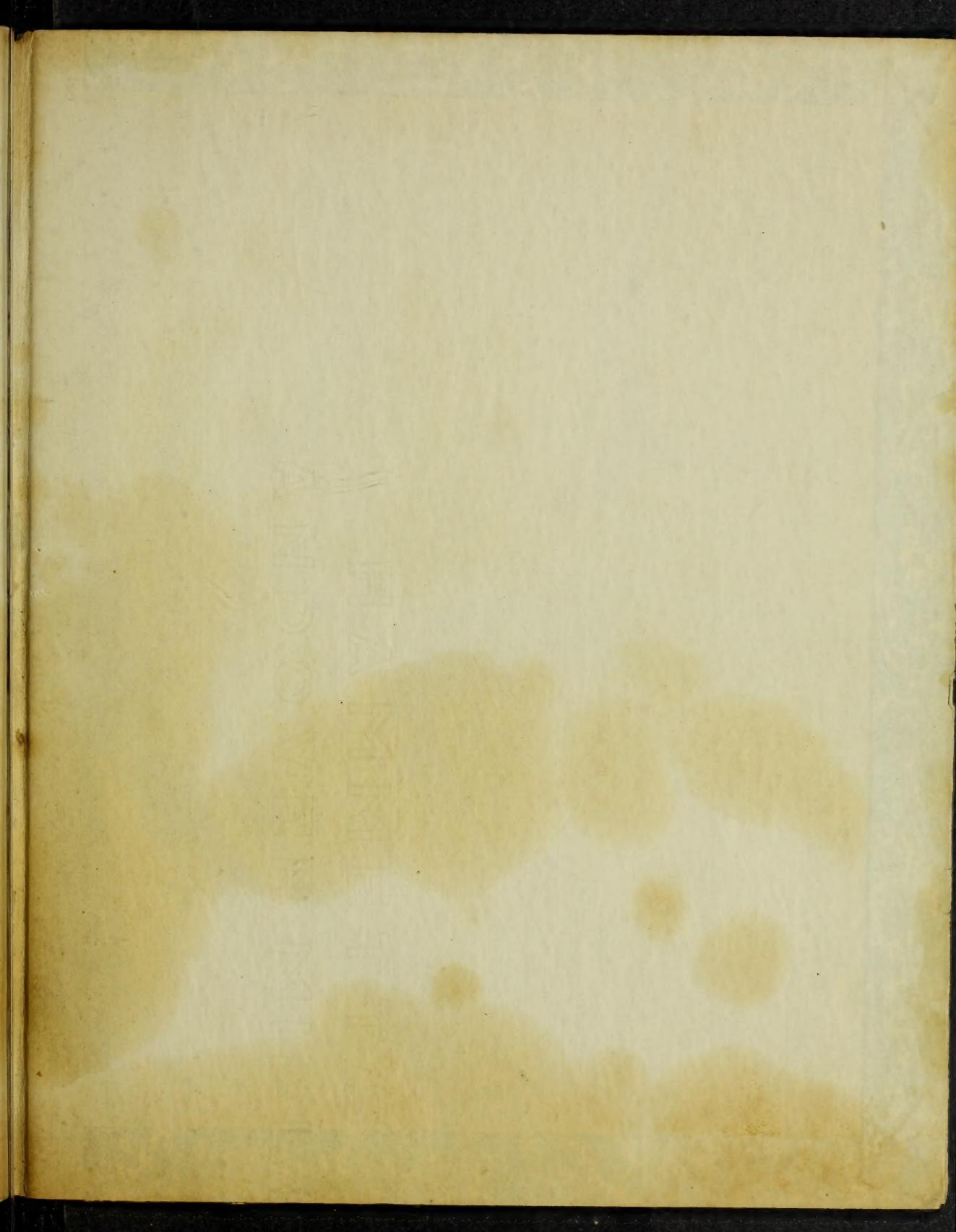
Objection of West  
with talk in place of action

Simplicity 77,

Unemployment.

New pamphlet 1, 5, 7, 8, 10, 12, 13, 15, 16, 17, 18, 19, 25, 26, 27, 28, 30, 32, 35, 40,  
43, 44, 46, <sup>70</sup>20, 110, 117, 121, 143, 141, 146, 149, 150, 144,  
176, 185, 151, 179, 185, 187, 189, 191,





Amber

AND

